THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

"Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death!"—*Office for the Burial of the Dead.*

When from the fond embrace
Beloved ones pass away,—
When floods of tears efface
Hope's last, long lingering ray—
What is there then beneath the sun,
When the last parting sand has run,
Can dry our tears, afford relief,—
And bring the mourner *joy*—in grief?

It is, that while in health
They lived alive to God:
It is, that 'trusted wealth
They scatter'd free abroad;
That Christ with penitence they sought;
Prized their souls' life so dearly bought:—
That Christ with *peace* their spirits blest,
And *joyful hopes* of heavenly rest.

There 's deeper grief than death!
Gloom darker than the grave!—
To hear the quivering breath
Doubting if God will save!
To hear the suffering sinner cry,
"I have no hope—I cannot die;—
To-morrow—where, where shall I be
To-morrow?—lost eternally!"

Oh! what a sad farewell,
For ever, and for ever:
Who can this anguish tell,
When near, dear friends *thus* sever?
The last sad words (alas! too clear,)
We hear, and yet but seem to hear;—
In shuddering, think of endless wo:
Of flames that everlasting glow.*

Fainter the trace may grow
On memory's faded page,
Time may its mantle throw;—
Enshrouding as in age.
But till life's lamp shall cease to burn,
Will thoughts of grief and anguish turn
To those o'er whom our tears were shed,
Whilst grieving round their dying bed. M. A.

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* *Mark* ix. 44. Where their worm dieth not, and their fire is not quenched.

Selected for the Churchman.

HYMN FOR THE PRESENT TIMES.

God of Mercy! God of Pity!
From thy dwelling place on high,
Bend thine ear to our entreaty,
Hear, O! hear thy people's cry.

We presume not, heavenly Father,
On our own deserts to plead,
Conscious these must justly gather
Tenfold vengeance on our head.

Humbled in the dust before thee,
Thine Omnipotence we own;
And confess ourselves unworthy
To approach thy sacred Throne.

But we know that Jesus, dying,
Once redeem'd our guilty race;
And on his deserts relying,
Humbly seek thy saving grace.

When upon thy chosen nation,
Plague, for sin, of old was laid,
Thou did'st hear their supplication,
And the pestilence was stay'd.

Round our gates the dread avenger,
Stalks with pestilential breath,
Lord avert the threaten'd danger,
Stay, O! stay the work of death.

"Whom thou lovest, thou dost chasten;"
We have sinn'd, but we repent,
And before thy footstool hasten;
Hear us, Father, and relent!

Yet to thee, Lord, our condition,
Better than to us is known;
Therefore *this* our best petition,
"Not *our* will but *thine* be done!"

SCENES IN REAL LIFE.

From the (Dublin) Christian Examiner.

CITY SCENES—PREACHING.

Q.—Were you in church last Sunday? I had such a severe cold that I was forced to stay at home, and commune with my Bible and my own thoughts.

X.—I went to —— Church, where I am not sure I was as much edified as I might have been.

Q.—Why, what was wrong? I always considered that few churches in our city had their services better administered than the place of worship you have just mentioned.

X.—Oh, nothing could be more appropriately read than the Liturgy—nothing more pleasingly executed than the psalmody—and all about this interesting house of God was decent in the fullest sense of the word, and conformable to the character of the worthy minister who presides over it—but the sermon!

Q.—Why, what of the sermon? I don't like buts on such a vital point as this. No false doctrine, I hope—no attempt at man-pleasing—no departing from old paths, or seeking out of new ways—no clashing of pulpit with reading desk—no lowering of the standard of the cross, to lift on high the ensign of self-righteousness—none of the cold numbing essayism I was doomed to hear in my younger years, when our pulpits almost ceased to deserve the name of Christian watch-towers, from which Jesus, as "the way, the truth, the life," should *alone* be proclaimed; but which were rather open sentry-boxes, from whence so uncertain came the sound, and so indistinct the challenge, that it would have been difficult to decide whether the sentinel on his post belonged to the camp of Socrates, or Confucius, or Socinus.

X.—Nothing of that nature offended me in the present instance. You could not doubt a moment in whose service the preacher was enlisted—He heralded forth his great Master's name and sufficiency with all possible freedom and faithfulness; and my own conviction of the man's character is, that before congregated kings and rulers taking counsel together against the Lord and against his Anointed, he would bear his testimony, even though he were to descend from the pulpit to the stake, and seal with his life the truth of the Gospel which he preached. But while I mention all this, I have still somewhat against him—and I have less scruple in making my exceptions, because I consider him to be but one of a class—a specimen of that *libertine school* of Christian oratory, which has, in these modern days, sprung up among us—just the opposite extreme from that dull reading system formerly so prevalent. My friend of last Sunday was indeed too violent. The continuous extravagance of action—the overstrained emphasis of manner—the unselected coarseness of language—were to me unpleasant in the extreme; and it was painful to good taste, and almost offensive to good sense, to find statements, however true, too rigidly enforced, and a cause so good almost marred by the over-zeal of its own advocate. Now, all this fervor, though it seemed to cover, surely did not compensate for the want of preparation, which was to me most manifest, not only in the almost total want of correct and appropriate phraseology, but in the uncurbed ambition of ornament, the bead-roll of metaphors, similes, and illustrations, which he counted off, as if the chambers of his imagery were forced open, and the crowd of figures which came jostling out, not only prevented the door from being shut, but overset taste and judgment in their eagerness to escape.

Q.—Perhaps he is one of those youthful sons of the Church, who despise preparation, and are, in their own estimation, Gospel Freedmen—who count it a fettering of the Spirit to premeditate or compose—who apply to their own case and practice the promise of apostolical times, that when called on to preach, it shall be given them in that hour what they shall utter. I knew a very pious, and in other respects a painstaking minister, who took it up conscientiously that he should not prepare his sermons beforehand; and strange to say, of all men living, he was the most constitutionally unfitted for such an enterprise—nervous to a high degree—bashful almost to awkwardness—his mind far from fertile in ideas—and yet his thoughts always flowed faster than he could find words to clothe them withal: I have seen this wrong-headed but worthy young man in his pulpit, and it was truly a painful exhibition. He soon left the sphere of his usefulness, for he arrived at the conviction that his preaching was not acceptable, but could not be brought to forego what he conceived was an apostolic duty.

X.—What was all this but downright enthusiasm?

Q.—Yes, and what is worse, it is one of the signs of the times. Numbers like this extravagance; ladies, young and middle-aged, extol the "sweet preacher;" pious youths prepare to follow in his wake, and live in the hope of becoming his faithful imitators; and the religious world, taken exceedingly with the overstrained extravagancies of the *libertines*, love their pulpit exhibitions, and give way to the religious license of the age; while the sober few, instead of boldly putting down, by their united voices, the absurdities, content themselves with solitary and occasional protests.

X.—Well, after all, though I must allow that I did not approve of my preacher last Sunday, and lamented to see a highly-gifted young man marring his fine voice by a vociferation that would ultimately crack a throat of brass, and stimulating his fine imagination into an efflorescence of all that was gaudy and weedy, I would far rather have such a man as a popular and effective preacher, than one of your cold, didactic, sentence-balancing and period-turning prosers of the old school. Extravagance may be pruned—dulness can scarcely be stimulated. If the libertines scatter their grape-shot indiscriminately, the polishers sharpened their weapons until they ground away all the steel—and if such young men as I am alluding to, would only moderate their fiery extravagance, and bestow labor and pains in preparing themselves for the pulpit, they would prevent many of those painful exhibitions by which some of their weak-minded admirers mistake contortion for inspiration, and physical excitement for spiritual zeal; and thus be instrumental in allaying that thirst for excitement which too much prevails among professors of the truth.

Q.—What would you think of the introduction from England, of preachers, who, by occupying our more important pulpits, might exhibit what is the right method of Christian oratory?

X.—Sooth to say, my dear Q., I am sure they would not suit Irish hearers; it is not easy to alter tastes, and you might as well expect to turn our people from their appetences for ardent spirits, to potations of nappy ale, as expect our congregations would resign contentedly, their stout, fervid, though stimulating preachers, for any that Oxford and Cambridge could supply, even supposing these worthies came with all the learning signified in their respective schools, by hoods, purple, pink and scarlet. I have been more than once in England, and as far as my experience goes, Englishmen seem more capable of all other excellencies, than of preaching. In the general, I suspect there are more unprofitable sermons delivered in England than in all the rest of Christendom. How often have I seen a hasty, yet cold parson, throw on his cold iron-moulded surplice, to run over his coldly read service—coldly ascend his pulpit, and then stand before his chill audience, like an iceberg run aground on the banks of Newfoundland, from whence radiated such murky, foggy teaching, that all seemed inclined, as under the operation of intense cold, to stiffen down into a dead sleep.

Q.—Well, suppose—as Dr. Darwin once recommended that a number of icebergs should be towed down from their high latitudes, and moored along the shores of southern Europe, to cool the fervor of dog-day weather—that some such theological icebergs were towed into Dublin, to cool down our congregations to the required temperature of sound sobriety. What would you say to that?

X.—Why, I opine that our congregations would be apt to slip away from their moorings, and Messrs. Littlewick, Soundtext, and other dissenting ministers, would find their chapels overflowing with the supply drained off from the usual currents of the Established Church.

Q.—Now, X., I think you are too fond of bringing extremes into juxtaposition; and you have been strangely unhappy in your experience of English preaching, as well as unfair in your statements; for the country that has produced a Whitefield and a Hall, not to speak of bright living characters, ought not to be stigmatized as you have done, I must say so unfairly. I am free to confess that all the learning, taste, and chastened classical composition of the clerks of Cambridge or Oxford, will not make a popular preacher, unless at the same time he is endowed with that *vis vivida*—those "thoughts that breathe, and words that burn,"—which are so essential to effectual preaching. But still, my dear friend, do not caricature English moderation, while you at the same time are free to reprove Irish extravagance.

X.—Yes, but I *would* and *will* object to what you call moderation, for I deem such lukewarm Laodicean exercises, have absented from the Establishment, almost half the English population. Why the *poor* people, who want preaching most, and to whom it should come home apprehensively—warmly—touchingly; they can make nothing of the dull, dry ethics that come forth in elaborate sententiousness from these hooded scholastics; and they withdraw to conventicles where such as Whitefield—fiery and unfettered, touch, as "with a master's hand, and prophet's fire," the chords of human passion, until, as under the influence of a present Deity, the heart thrills, and the soul that was "dead in trespasses and sins," is made alive.

Q.—Well, I do agree with you, that if the pulpit orator expects to be popularly effective, he must, in order to make others feel, feel himself—in urging others to the Christian warfare, he must not say go, but come—he must lead in the van, and not stay behind in the rear; and all alive to his great work must he be, when he would rouse the worldling from his repose—when he would lift the prodigal from the swine-trough, where he is feeding on sensual husks. He must show himself as one who has experimentally felt the mighty influences he would call down on his people, and with strong affection, as from his heart (while his life illustrates the bright position,) declare to his people—"O come hither and see what the Lord has done for my soul."

But still, may dear X., I feel constrained to express my fear concerning many who have entered and are now entering our ministry—that they do not seem sufficiently guarded against the snares that Satan baits with lures adapted most attractively to the besetting propensities of ardent young men. There is an ambition so natural to our fallen nature, of winning followers, and having praise of men, that it follows us into our most sacred actions, and besets us the more at the very time we are thinking of doing all for God. The young minister mounts his pulpit, after having his name placarded in high places, as the eloquent advocate of some fashionable charity, and with secret satisfaction—with a flutter, which he is scarcely conscious springs from vanity—he sees, as he ascends to his arduous eminence, crowded pews and thronged aisles—oh what delicious appliances float around him, as all eyes are directed to where he stands! Who will say there is not danger here, and that deadly? which must be prayed against, and wrestled with, with all supplication and self-abasement, lest the young subject of popularity may be preaching for self more than for Christ.

But what is worse than all—the very popularity of the youthful favorite, may not only make him a self-seeker, but a self-indulger, and an idler. He becomes wonderfully in demand. He has procured a large collection, and has preached the Gospel to perishing sinners; and how can he refuse, when on all sides solicited to do the same again? But this is not all—his fame grows—he must lecture here, and expound there—he must take the lead in prayer-meetings; and in school-rooms, and drawing rooms, announce the sweet and bright views with which he is imbued; then in the mornings his time is so occupied in committees, and no public meeting can go on without finding him on the platform; thus runs on a life of religious dissipation—injurious to his health—injurious to his mind—injurious to his character as a scholar—a divine—a preacher. How can the victim of such excitement prepare himself properly for any one of the numerous undertakings he has on hand? And now his sermons—the very things that made his character, and belonged to his character, are growing weaker and weaker every day; formerly there was care taken in the composition—study and practice were not neglected, and art was brought to bear, even though it was employed "*cœlare artem*;" but now there is no time for all this—the man begins to draw upon his old funds—to repeat himself—to fit old sermons to new texts—or to act the *improvisatore* when he formerly was a well-prepared *extempore* preacher. Like a river expanded over too many channels, its shallowness is known by its babbling. But it is in vain for any length of time to deceive the public; and smart sayings, startling paradoxes, or bitter burning denunciations, will cease to satisfy, when it is found that there is nothing new—nothing instructive—nothing good that a person can profitably carry away from such an "*enfant gate*"—such a spoiled child of religious popularity.

My dear Sir, the man who desires to be lastingly useful in his preaching, must never forego the duty of arduous preparation—humbling prayer, and serious meditation, together with careful comparison of Scripture with Scripture, and consulting on the subject in hand, the pious and prudent and learned of other times; and then he may come before his audience as one well appointed, and well prepared, bringing out of his treasures things old and new.

X.—Yes, but do you not think all these, your requirements, rather too severe a draft on parish ministers, especially city curates, whose daily ministrations—whose routine of ritual duties—whose conscientious visitings from house to house, must occupy so much of their time, that they can scarcely be expected to give more than a day, or sometimes part of a day in the week for the pulpit preparation of the following Sunday?

Q.—Certainly there should be great allowance for city curates, and therefore it is that I think that in large city churches, one person should in a great measure be set apart who might give himself up to preparation as the Christian orator of the parish. But X., I tell you what I think I have observed—that those who have most time on their hands, seem to make least use of it for the purposes we have alluded to. I consider that it is not for want of leisure, but want of inclination—want of a teachable humble spirit that hinders our youthful orators from due preparation. The man, Sir, is self-sufficient—he thinks his genius should luxuriate like a tree in a large place, without pruning or training—he, with all show of humility, is apt to be spiritually proud; such a man over-values his own understanding, his own powers, conceits, and reasonings. It is this pride of young priests that has distracted the Church in all ages; and when you see schism and separation going on, and sad havoc made in the Church, you might as well doubt that pride was the cause, as call in question that the wind could blow down trees and houses. It is against such young self-sufficiency that the Scripture warns us, when Paul declares that "a bishop must be no novice, lest being lifted up by pride, he fall into the condemnation of the devil." Young men of talent, energy, and popular powers, have need of watching against that propensity toward singular opinion, and that desire to be the dogmatic leader—who identifying himself as possessing the mind of Christ, would, as it were, wish to make the king of the Church, king only of Diotrephes's little party. Oh, how many a narrowing soul have I thus witnessed, who would shut up the Church in his own little nutshell, and make the perfection of religion to consist in being Anticatholic.

X.—Well, I do think I have myself met some of those *doctrinaires*; and it was wonderful to me how far they let their fancies carry them on, and how they would argue with every man, but listen to none. Let such a person get a fond opinion on any point, and his mind will make light of all that is said against it; and he will fasten on every sophism that will give it a false glare—he will torture texts, distort allegories, and apply types for his own accommodation; and though all learning, all judgment, genius, and argumentative powers, were set in array against him, together with the whole *consensus veterum*, all will be set at nought—so far will self-partiality carry him away from truth, reason, and experience.

To be continued.

CHURCH DOCUMENTS.

BISHOP BROWNELL'S SECOND CHARGE, NO. IV.

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut: delivered at the Convention of the Church in said State, in Trinity Church, New-Haven, on Wednesday, the 6th of June, A. D. 1832, by Thomas Church Brownell, D. D. LL. D., Bishop of the Diocese of Connecticut.

Concluded from p. 273.

Private means of usefulness.

Brethren, the subjects I have already brought before you, relate principally to your public ministrations. There are other means of advancing the cause of your divine Master. Among these I might recommend your promoting the circulation of pious books, tracts, and religious periodicals. But there is no more effectual method of giving weight and influence to your public instructions, and of promoting the spread of pure religion in your parishes, than by private and friendly exhortations from house to house. By an intimate knowledge of the individuals who compose your charge, you become enabled to adapt your conversation and instructions to their various spiritual wants. You can arouse the careless to serious thoughts, encourage the timid, reason with the unbeliever, remonstrate with the froward, and more solemnly warn the openly profane. All this is to be done with affectionate tenderness toward the persons you address, and with a special adaptation to proper times and seasons. The poor and the afflicted, the sick and the dying, will demand your special care; and in all your private, as well as in your public ministrations, you will continually bear in mind that the great ends of your office are the promotion of true religion, and the salvation of souls—and especially of the souls of those who constitute your peculiar charge.

Personal devotion.

Need I add, brethren, that none of the duties I have commended, whether public or private, can be successfully performed, unless you possess in yourselves unfeigned piety, and evince to the world an exemplary life and conversation. It is from the truly devout mind alone that those sentiments spring up, which have the greatest influence in the conversion and religious improvement of men. And if our life and character fail to correspond with our profession, we can have little hope of efficacy from our admonitions and instructions. Men will look more to our conduct than to our professions of piety; and it is right that they should do so, for actions are more real than words. But though an inconsistent and unholy life injured not our ministry, we must not forget that it would destroy our own souls.

Let us then, brethren, guard our hearts, and our conduct, with the utmost vigilance, lest that by any means, when we have preached the Gospel to others, any one of us should be himself a cast-away.

Characteristics of the times.

Brethren, the times in which we live require that we should take especial heed to ourselves and to our doctrine; that we should be abundant in our labors, vigilant in our care of the Church of God committed unto us, and faithful and zealous in the performance of all our duties. Never was there more need of a strict observance of the precept of the Saviour: "Be ye wise as serpents and harmless as doves." The subject of religion occupies an unusual share of the public attention. There has been no period since the Reformation, when such zealous exertions have been put forth for its advancement. This auspicious characteristic of the times has been gradually developing itself for more than twenty years, and as the era was preceded by a period of comparative apathy, the present has, not unaptly, been called a season of revival. It is highly important, brethren, that we participate in this characteristic of the age. It is therefore incumbent on us, not only to take peculiar heed to our own religious state, and to the spiritual welfare of those who are committed to our charge, but we are called upon to take an active part in the common efforts that are put forth to extend the Redeemer's kingdom through the world. We are called upon to afford our aid in the dissemination of religious knowledge, and in sending forth the Gospel of salvation, with its ministry, and ordinances, not only to the destitute of our country, but to the benighted Heathen, in other lands. And we are emphatically called upon to contribute our aid in elevating and sustaining the tone of religious piety, in the communion to which we belong, according to that unerring standard prescribed in the Gospel.

But, brethren, our times are marked by other characteristics, less auspicious to the cause of divine truth. While these zealous exertions have been put forth for the promotion of the Christian religion, we cannot fail to have observed that this holy cause is bitterly assailed, both by open and covert enemies, and that it is sometimes lamentably injured even by its professed friends. The success of the Redeemer's cause seems to have called forth the most active and subtle opposition of the adversary. Infidelity has arisen from the dust, into which it was humbled by the events of the French Revolution, and once more stalks boldly through the land. The plenary inspiration of the Scriptures, and the divinity and atonement of the Saviour, are now denied by those who bear the Christian name. And even among those who imagine themselves the best friends of religion, its doctrines are sometimes so distorted, the modes of advancing it are sometimes so injurious and extravagant, and the course of duty it prescribes is sometimes so revoltingly misrepresented, that one is at a loss to determine whether the sacred cause is most injured by its professed friends, or its avowed enemies. The misrepresentations and perversions of infidel writers have, indeed, done incalculable mischief to the cause of Christianity; all the powers of sophistry, sarcasm, and ridicule have been ex hausted by them; and appeals have constantly been made to the worst passions and prejudices of human nature; yet it is still problematical whether it has not been as deeply injured by the erroneous views, and mistaken efforts of those who have professed the Christian faith. The history of the Church is full of instructive lessons on this subject. During the period emphatically designated "the dark ages," the errors and the absurdities of the Romish faith became the occasion of a wide spread infidelity on the one hand, and of the grossest hypocrisy and superstition on the other. The glorious event of the Reformation was soon marred by the metaphysical subtleties intermixed with the Christian faith, in Geneva, Germany, and Scotland. And these perversions have probably been the occasion, in later times, of more pernicious and fatal errors, which sap the very foundation of the Christian faith. There is too much reason to fear that the same theological views have led to the same dangerous errors, in some sections of our own country. In the south of Europe, where the abuses of the Romish Church still maintain their sway, a secret infidelity is cherished by large portions of the community. A distinguished congregational divine has expressed the opinion that "in England, the extravagances of the pious, in the time of Cromwell, threw back the cause of vital piety, for two centuries." And he warns the Churches of his communion, in New-England, and certain portions of the west, against the consequences to be apprehended from the encouragement of similar excesses.

Prudent discrimination.

Considerations of this sort afford us salutary cautions. They teach us to discriminate carefully between pure religion itself, and the errors and extravagances which sometimes accompany it as appendages; or which are obtruded on us as its substitute. They admonish us not to reject the great truths of religion, because there are abuses which accompany them;—not to cast away the pure gold, on account of the dross and alloy which adhere to it.

The ordinances of the Church.

Brethren, it is one of the happy characteristics of the Church to which we belong, that our congregations are not subject to these extravagant excitements in religion, which are so pregnant with abuses, and which the history of other denominations informs us are so commonly followed by periods of coldness and dissension. Let it be your great care constantly to promote, among the people committed to your charge, the spirit of pure and unaffected piety; to keep them well instructed in the doctrines of grace and salvation through Jesus Christ; and to stir them up to a faithful and habitual discharge of their Christian duties;—to guard them against injurious ebbs and flows of religious feeling, and to cultivate, and steadily sustain in them, that tone of religious sensibility, and that elevation of Christian duty, which shall correspond with the standard prescribed in the Gospel. The most successful means of effecting these objects will be found in the faithful performance of the ministerial duties adverted to in the former part of this discourse. These means have been used with success, from the time of the Apostles to the present day. They are not to be hastily abandoned for any of those expedients devised by the sanguine imaginations of over-zealous men, which may create a temporary ferment in the community, but which, by a natural reaction of the human mind, are sure to be succeeded by apathy and indifference. That is the true spirit of Christianity, which glows in a clear, steady, and constant light;—not that which occasionally gleams forth, in a fitful glare, and which seems but to render more palpable the succeeding darkness. We are taught by our Church, daily to pray to God, that he would "send down upon our Bishops, and other Clergy, and upon the congregations committed to their charge, the healthful spirit of his grace," and that he would "pour down upon them the continual dew of his blessing." Our conduct should be consistent with our prayers, and our efforts for the advancement of the Redeemer's kingdom should be zealous, steady, regular, and unremitted. Others, who entertain different views of the operations of the Holy Spirit—who heed them not in the "still, small voice," but perceive them only in the "great and strong wind," the "earthquake," and the "fire," may pursue a different course. For ourselves, let us continue in the constant and faithful use of all those means of grace which are commended to us in the Scriptures, and let us steadily rely on the aids of that omnipresent Spirit which God has promised to all who seek them in sincerity, and with fervency.

Extraordinary services.

My brethren, the good providence of God seems to have brought about an unusual attention to the concerns of religion throughout our country. Let us be grateful that this blessing has happened in our day, and let us faithfully co-operate in his designs of mercy. More special providences may sometimes arouse the attention of particular communities. Their religious sympathies may be excited by some sudden death, by some visitation of pestilence, or by some unexpected deliverance from impending judgments. We sometimes witness the effects of human agency in creating religious excitement in a community. Under all these circumstances, our duty, as ministers of Christ, is plain. We must avail ourselves of the prevailing sensibility to call sinners to repentance, and to administer instruction and consolation to those who are anxious for the salvation of their souls. When people are disposed to hear, whatever may be the cause, it is our duty "to teach and to premonish." And though no new methods of instruction are required, yet we must be more abundant in our labors; we must multiply the occasions of public worship, and be more sedulous in our visitations from house to house. Adhering strictly to the sound doctrine, and salutary discipline of our Church, we shall be in little danger of encouraging fanatical excesses, and by steady perseverance in the course of duty, we may be the instruments of promoting the cause of true piety in the Church, while we escape those reactions to which other communions are exposed.

Conclusion.

Brethren, it is not without reluctance that I have hazarded some of the latter remarks, which I have addressed to you. They relate to a subject on which our opinions are peculiarly liable to misconstruction, and concerning which our motives are peculiarly exposed to uncharitable judgment. It is a subject, however, upon which the circumstances of the times seemed to call upon me for the expression of my sentiments, and which I wished to commend to your deliberate consideration.

In the present world, good and evil are so mingled together, that we sometimes find it difficult to condemn the latter, without doing injury to the former. Yet our vows of ordination, as well as our immediate duty to our divine Master, require that we should always "be ready, with all faithful diligence, to banish and drive away from the Church, all erroneous and strange doctrine, contrary to God's word." While it is a duty from which we must not shrink, yet it is one which is to be performed with much tenderness and caution. We must beware how we give the enemies of religion occasion to triumph in the detected abuses which sometimes accompany it. We must beware lest we injure the religious sensibilities of a weak brother. And we must beware lest we give occasion to the imputations that we are ourselves unfriendly to the cause of vital religion. But no intermixture of error can aid the advancement of religious truth. On the contrary it must retard and injure it. We, my brethren, are "set for the defence of the Gospel." It is our duty to guard it from the intermixture of human errors; to declare its truths with plainness and simplicity; to direct all our efforts toward the extension of its pure doctrines throughout the world; and especially to impress them on the hearts of the people of our charge, and to evince, ourselves, their saving influences in the temper of our minds, and in the conduct of our lives.

THE ESSAYIST.

[The following continuation of the Essay on the Calvinism of our Seventeenth Article, was, much against our will, 'crowded out' of the last number. With its predecessor, it contains the substance of one of the Dissertations prepared for the late Annual Commencement of the Theological Seminary, but not read. Both the dissertations thus circumstanced, were omitted, we understand, with reference to the nature of the subjects, which rendered them less suitable and interesting to a mixed assembly.]

For the Churchman.

ARE OUR LITURGY AND ARTICLES OF RELIGION CALVINISTIC?

Concluded from page 270.

Having shown that the article on predestination and election has not the distinctive characteristics of Calvinism—that it is silent on the subject of *reprobation*, which is a prominent feature in that doctrine—that the benefits of the *election* of which it speaks may be secured to all mankind indiscriminately, by certain sure witnesses and effectual signs, which benefits can only be forfeited by personal defection. It may contribute in no small degree to elucidate this view of the subject, and strengthen the design of the discourse, to compare the doctrines of our Church with some of the other distinguishing traits of Calvinism. For if our Church can be shown to differ from that system only on some points, unless it appear that on other points her doctrine is peculiar to it, (which cannot be shown) this circumstance will amount to a strong presumption that she is not tinctured with its doctrine: for when her articles were compiled, the system had not yet branched out into its present thousand tangled ramifications, and those who held the tenets of Calvin, adopted them as their entire system of faith.

Nearly allied to the doctrine of *unconditional election and reprobation*, is the doctrine of a *partial redemption*, by which is to be understood an "efficacious redemption of those only who were from all eternity elected to salvation." And this doctrine of a partial redemption was argued by the early Calvinists as an indispensable concomitant to their doctrine of predestination and election; for they urge that if Christ had died for those who were not the blessed subjects of the election, he must have died in vain, since the election is an essential requisite to their final salvation. But yet the authors of our articles, utterly regardless of this consequence, so fatal to their supposed favorite doctrine, most unequivocally declare that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for *all* the sins of the *whole* world." Is not this copious and comprehensive manner of expressing a *universal* redemption, an implication that those who adopted such language were opposed to the system which advocated a *partial* redemption? Had they adopted the language of St. Paul himself, they could not have more forcibly expressed their opposition.

Another distinctive feature of Calvinism is the doctrine of *total depravity;* and on this subject the language of our articles evinces that prudence and moderation which always distinguished their authors. What may be the sense of Scripture on this point is not essential to my present design. The language of our Church is explicit.—She represents man as "*very far gone* from original righteousness, and of his own nature inclined to evil." This is certainly a true doctrine, and sufficiently explicit for all practical purposes. Our Tenth Article affirms that "we have no power to do good works pleasant and acceptable to God;" thus implying as full reliance on the resources of divine grace, as though we recognised the doctrine of total depravity. Now, when we consider the marked difference that existed between the Calvinist and his opponent, it is very manifest that our article on the corruption of human nature is not the offspring of the former. The Calvinist considered man as utterly "disabled, indisposed, and made opposite to all which is good, and wholly inclined to evil;" while our Church, apparently with a view to avoid this rash presumption, admits only that man is "*very far gone* from original righteousness," plainly withholding her sanction from the opinion that man is lost in *entire* corruption.

To the remaining distinctive doctrines of the Calvinistic system, "*irresistible grace and final perseverance*," the Church has not given her assent. On the contrary, so far is she from recognizing an "irresistible grace," that she requires us to pray "that the good desires which have been excited in our minds by the grace of God, may be brought to good effect," and again that we may "obey the godly motions of the Spirit;" obviously implying that these divine impulses are susceptible of resistance. Final perseverance is not less incongenial with the general spirit that pervades the language of the Church. So little deference does our Sixteenth Article pay to this doctrine, that it speaks in language diametrically opposing it. "After we have received the Holy Ghost," it asserts, "we may depart from grace given, and fall into sin, and by the grace of God we *may* rise again;" of which the plain inference is, that a Christian convert *may* fall into a state of irreligion from which he may *never* recover. And this inference receives strong corroboration from the following quotation from a sermon of the venerable Bishop Latimer, who was unquestionably consulted in reference to the adoption of our articles. "We may be one time in the book of life," says he, "and another time come out again: as it appeared by David, who was written in the book of life; but when he sinned, he was at the same time out of the book of the favor of God, till he had repented and was sorry for his faults. So *we* may be in the book at one time, and afterward, when we forget God, and his word, and do wickedly, we come out of the book, that is, *out of* Christ, who is the book."

There is also a passage in our Burial Service, which strongly militates against final perseverance; it is the following petition: "Suffer us not, at our last hour, for any pains of death, *to fall from thee*."—Now, when we consider that final perseverance is not once mentioned in our standard of faith, and that whenever allusion is made to the durable nature of grace, its perpetuity is always conditional, that cannot be thought a rash or disingenuous conclusion, which excludes it, with all the other Calvinistic dogmas, from being any of the component parts of the doctrines of our Church.

There is another source of evidence which will afford additional support to the conclusion at which we have arrived; to wit, the private sentiments of the compilers of our Liturgy and Articles of Religion. If their private opinions could be shown to favor the Calvinistic system, it would in some degree weaken our conclusion, yet by no means destroy it, for our object is not what they *privately believed*, but what they *officially taught*. If, on the other hand, their private opinions coincide with what they publicly taught, they are at once relieved from the imputation of inconsistency, and this circumstance will be a strong external evidence of the truth of our conclusion; for it is highly incredible that the Reformers would have selected men to draw up a system of faith whose private sentiments were at variance with the proposed system. It is the common opinion that Cranmer and Ridley were substantially the authors of our Thirty-nine Articles. Hence their opinions should have an important bearing on the decision of this question. The following are quotations from the writings of Cranmer, as made by Dr. Lawrence.—Of our High Priest, he says, "By his one oblation he satisfied the Father *for all men's sins:*" "he dying once, was *offered for all.*" "Christ once died for *the redemption of the whole world.*" Again he says, "By baptism we enter into the kingdom of God, and shall be saved for ever, *if we continue* to our life's end in the faith of Christ." Speaking of adults, he says, "These benefits we received by faith, in the which *whosoever continueth* unto the end of his life shall be saved, the which God grant us all." It has been said of the writings of Cranmer, that the mention of 'predestination' and 'election' is very unfrequent, and I imagine that his great coadjutor, Ridley, in the following passage, assigns a reason for this omission—with reference to these topics, he says, "In these matters I am so fearful that I dare not speak further; yea, almost none otherwise than the very text doth, as it were, lead me by the hand." This passage seems to give us a clue to the explanation of the true object of our 17th Article. Election and predestination were at that time subjects of great disputation. The authors of the Article being desirous to accommodate both the parties, incorporated into it, as far as practicable, the language of Scripture, and expressed it with a latitude that should render invalid any exclusive claim to it set up by either party. Many other passages equally incompatible with the Calvinistic theory might be adduced from Cranmer, and from his prudent advisers, Latimer and Ridley; but as the sentiments of the two latter have been less the subject of dispute, quotation for the present object would be superfluous. Yet to show how fearlessly they opposed the views of Calvin in their private discourses, a single extract may not be inappropriate. The following is selected from the sermons of Latimer: "The Gospel is universal; it appeareth that [God] would have all mankind saved, and the fault is not in *him* if we be damned. For it is written, God 'would have all men to be saved.' His salvation is sufficient to save all mankind; but we are so wicked of ourselves, that we refuse the same, and therefore he saith few are chosen."

The idea which this passage conveys of the divine benevolence makes a very strong contrast with that horrid *misanthropy* which is attributed to the Author of all good, by Calvin. "As many," says he, "as God created to live miserably, and then perish everlastingly, these, that they may be brought to the end for which they were created, he sometimes deprives of the possibility of hearing his word, and at other times, by preaching thereof, blinds and stupifies them the more." The one breathes all love and compassion, the other all hatred and vengeance. The one represents the Deity as delighting not in the death of a sinner; the other represents Him as having created many to live miserably and to perish everlastingly. Who can doubt which description is most harmonious with the general language and spirit of our Liturgy and Articles of religion?

COMMUNICATIONS.

ESSAY ON COMMON SENSE.

By Daniel Wilson, B. A.

Continued from page 275.

But to leave these occasional deficiencies of the faculty of common sense, its dependence in general on circumstances of diligent culture may be accurately observed. Between the same ordinary powers in the inhabitants of a civilized nation and of one left to its original barbarity, the difference is astonishing. In a savage state the power of common sense seems so languid as to be nearly extinct. The extreme indolence and stupidity of the American Indian almost exceeds belief; he has no foresight beyond the moment, no conceptions of rewards and punishments as motives to action, no ideas except those which 'are strictly sensible, and no words to express any thing abstract or immaterial—"their vacant countenance," observes an eminent historian,* 'their staring, unexpressive eye, their listless inattention and total ignorance of subjects which seem to be the first which should occupy the thoughts of rational beings, made such an impression on the Spaniards when they first beheld those rude people, that they considered them as animals of an inferior order, and could not believe that they belonged to the human species."

We need not, however, have recourse to man in a state of nature, in order to illustrate the power which cultivation possesses over the operations of this faculty. In cases drawn from the inhabitants of the same nation, the distinction, though not so considerable, is still great and obvious. The man who has spent his life in an obscure hamlet, seems to partake but in a small degree of this general endowment. His mind, oppressed with ignorance and torpid for want of opportunities of being exercised, appears to have lost those capacities it might have originally possessed. Never called to any intellectual operations, he is incapable of apprehending or comparing ideas, if they rise in any considerable degree above the objects of his gross and uncultivated experience. The worlds of science and literature are to him unknown. The most familiar propositions appear deep and complicated. Yet in this state he is contented with his measure of knowledge, and feels no want, and no anxiety for any higher attainments.

To this character how opposite is the situation of multitudes, who, possessing no natural superiority, have been favored with the advantages of unremitted culture! The emulation of society, the intercourse of literary and polished life, the urgent calls of profession and duty, unite to elevate and expand the mind. Every spark of latent energy is thus elicited, all the powers of the intellect are called forth and excited to enterprise; diligence supplies the ardor, or rivals the exercises, of superior talents; and the man who in the contracted sphere of a village would have remained in obscurity, brought forth to notice and placed in a happy and congenial situation, becomes an important, if not a brilliant character. This truth, obvious in the case of individuals, loses none of its force when applied to collective bodies. The general depression of the common sense of the inhabitants of Europe, which began with the decline of the Roman empire, and was completed by the irruption of the fierce and barbarous nations of the north, is too well known to require a particular detail. It was not till the 13th century that the overwhelming and impenetrable darkness of ignorance and superstition began to be dissipated. For the space of more than six centuries, circumstances, which excite ridicule for their absurdity, or regret on account of their injustice, fill and disgrace the annals of Europe. The trial of judicial combat, the various appeals to accidental circumstances for the decision of the most important causes, the right of private war, the extravagant pretensions of chivalry, the gross and complicated impositions of the papal see, and the unrelenting rigor of the feudal system, are only so many outrages on the ordinary judgment of mankind, to which the Christian world were gradually subjugated. To compare these circumstances with the present state of general information in all the nations of Christendom, is sufficient, without any comment, to illustrate the influence which cultivation and experiment have on the advancement and operations of common sense.

To the effects which arise from different circumstances of improvement, those are to be added which spring from its connexion with moral excellence. The higher and more important exercises of this faculty are not often to be found where the mind is enervated by licentious indulgence. Not to insist on the consequences of irregular conduct on the intellectual powers which are direct and physical, a dullness is gradually induced which checks the operations of the mind, weakens the decisions of the judgment, and causes the finest energies of the understanding to languish and decay. The most celebrated have therefore been in general the most virtuous characters. Virtue bestows a certain vigor and independence and alacrity, which, like health to the body, give a tone to every exertion of the intellect and strengthen the efforts of common sense. The judgment has a tendency, on the other hand, if its suggestions were regarded, to produce the most accurate conduct. The prescriptions of morality are so consonant with its very first principles, and derive so much authority from its unbiassed exercise, that a conformity to the rules of common sense is only another term for propriety of behavior and the discharge of every personal and relative obligation.

After every consideration, however, of culture and morals, great differences will still exist in the appearances of this power, arising from the measure of original endowment. Where every circumstance which can be supposed to have an influence is exactly similar, some will be distinguished by a masculine and comprehensive understanding, to which no exterior advantages can elevate the mass of mankind. With the recollection of a late eminent moralist and philosopher,* every idea of esteem and veneration must be awakened. Under the guidance of an unrivalled proportion of this faculty, united with superior literary attainments, he developed every subject to which he approached, threw new and important light on the most obscure and intricate topics, and formed, by his weighty and authoritative decisions, a distinguished æra in the style and criticism and lexicography of our country. He may be considered, indeed, as a singular monument of the powers of a strong and enlightened judgment.

To be continued.

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* Dr. Robertson. History of America, Vol. II, book 4.

* Dr. S. Johnson.

For the Churchman.

Messrs Editors.—In looking over my file of the Churchman, for an article of intelligence, my eye fell upon a Latin "Letter of Condolence," by William Jones, sent for insertion by a correspondent, who desires a translation. I do not find one in any subsequent number, and therefore offer the following, if thought fit.

Yours, Minimus.

"William Jones to his dear friend ——, who mourns the death of his sister.

"Your sighs find an echo in my own. The melancholy tidings which you wrote, I had already heard from another quarter, with the greatest sorrow. O, that my words might impart some consolation! for the discourse of a friend is the medicine of a sorrow-smitten mind. If your illness will allow, think again with yourself what you have often thought—'She has departed, not *perished:*' she is lost as a mortal, she will be found again an immortal: instead of sick you will have her well; instead of perishable, eternal; instead of suffering, blessed. Exercise yourself as you have been used to do, in daily labors; a mind occupied with business has not leisure for grief. Time will bring with it new subjects of reflection; above all, faith, and God with us. She has deceased, to whom you were the kindest, most careful, and tenderest of brothers; but there are many left, to whom your life is necessary. Live, then, and may it be in health, and to a good old age! and do not forget those friends who cannot forget you."

THE CHURCHMAN.

SATURDAY, JULY 21, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Order of Bishop Onderdonk's proposed Visitation:—

Sunday 22, Unadilla; 23, Butternuts; 24, Cooperstown; 25, Cherry Valley; 26, Richfield; 27, Exeter; 28, Sherburn; Sunday 29, New Berlin; 30, Oxford; 31, Guilford; August 1, Coventry; 2, Bainbridge; 3, Colesville; 4, Binghampton; Sunday 5, Candor; 6, Richford; 7, Danby; 8, Ithaca; 9, Catlin; 10, Big Flats; 11, Bath; Sunday 12, Hammond's Port; 13, Penn Yan; Wednesday 15, Hunt's Hollow; 16, Angelica; Saturday 18, Warsaw; Sunday 19, Sheldon; Tuesday 21, Olean; 22, Ellicotville; 23, Gerry; 24, Mayville; 25, Westfield; Sunday 26, Fredonia; Wednesday 29, Lockport; Sunday, September 2, Lyons; Tuesday 4, Jamesville; 5, Constantia; 6, Oneida Castle; Sunday 9, Turin; Tuesday 11, Sackett's Harbor; 12, Watertown; 13, Brownville; Saturday 15, Morristown; Sunday 16, Ogdensburgh; 17, Heuvel; 18, Russel; 19 Potsdam; 20, Waddington; 21, Norfolk; Sunday 23, Malone.

Visitation of Bishop Onderdonk.—Up to the 17th inst. our beloved diocesan had been enabled to fulfil all his appointments, and was in excellent health.

Conventions.—We have already given some account of the proceedings of the Convention of Maryland in our 13th number, and of that of Massachusetts in the 16th. Having received the Journals, we now furnish such additional information as seems useful or interesting.

Maryland.—The preachers, principal business, and Delegates and Standing Committee chosen, have been already stated. The Convention was attended by 47 Clergymen, and by 40 Lay Delegates, representing as many parishes. The *number of Clergy* in the Diocese is 54, 2 having died, and 5 removed from the Diocese, while 3 have been added during the last year, making a decrease of 4.

A *summary of Parochial Reports* is appended to the Journal, giving the following results:—Baptisms, (23 adults) 1115; Communicants, (died or removed, 99; added, 309,) 2735; Marriages, 270; Burials, 544; Sunday Schools, (reported from 7 parishes,) 62 teachers, 849 scholars.

The Bishop, in his address, reported visitations to 22 churches; the consecration of 3 new edifices; 311 persons confirmed (74 colored); and ordinations of 2 Priests and 1 Deacon.

The Standing Committee reported on the state of the Church in the Diocese, as follows:—

The parochial reports afford evidence of the gradual increase of practical piety in those parishes which are blessed with the services of clergymen. The number of communicants is regularly, though not rapidly, augmenting. The visitation of the Bishop, in many of our parishes, was productive of very happy results. The decided attachment of our people to the Apostolic constitution of the ministry, has been strikingly manifested by the cordiality and respect with which they received and welcomed the individual who bears its highest commission; and his conciliatory manners and evangelical preaching secured universal esteem and affection. He was every where hailed as a messenger from the Lord of Hosts; and the holy rite, by which the young are confirmed in the possession of godliness, was received with devout solemnity by many willing disciples. It seems only necessary to exhibit the claims of our Church in the clear light of truth, to ensure her extension and prosperity. She wants only able and faithful advocates. Being built on the foundation of the apostles and prophets, and having Jesus Christ himself for her chief corner-stone, she rears her head unhurt amidst the storms of heresy and schism, which are now desolating the Christian world. The late severe and protracted illness of the Right Reverend head of our Diocese, was deeply lamented by every individual under his pastoral superintendence; and the Committee feel assured, that the members of this Convention join with unanimous consent in gratitude to the Almighty Disposer of events, for the preservation of their esteemed and venerated Diocesan. That the happy presage of his present convalescence may be speedily followed by entire restoration to health and vigor, is the sincere and earnest prayer of your Committee. In conformity with a resolution of the last Convention, the Standing Committee appointed a number of agents in different parts of the Diocese, to obtain subscriptions for a permanent Episcopal fund. As these gentlemen have not yet made a report of their proceedings, the degree of success which has attended their exertions is not certainly known; but there is reason to believe, that the amount subscribed is altogether inadequate to the accomplishment of the end contemplated by the Convention. The Committee beg leave to recommend the subject to the further consideration of this body; and they would suggest the expediency of immediately employing a single agent to visit all the parishes and congregations in the Diocese, with a view of ascertaining what can be done for this highly important object. The Missionary Society of our Diocese has hitherto been utterly inefficient. It has indeed only a nominal existence; and there is just ground, from past experience, to apprehend that it will never be greatly instrumental in promoting the cause of the Church in Maryland. To what defect in its organization this perpetual failure is to be attributed, it would, perhaps, be unprofitable to inquire; the fact is sufficiently apparent, and your Committee are unable to suggest any remedy likely to prove effectual. That something ought to be done to supply the vacant and decaying parishes with faithful laborers, is unquestionable; and it is hoped that the wisdom of the Convention will devise measures for the attainment of this most desirable consummation.

A missionary Society was accordingly organized, as recorded in our former notice.

Massachusetts.—The Journal of this Convention makes its appearance with its usual promptness, neatness, and completeness. Beside the proceedings of the Convention, and the several reports presented to that body, it contains the 'Constitution of the Protestant Episcopal Church in the Commonwealth of Massachusetts, adopted June 1st, 1832;' proposed amendments to the same; Canons adopted in 1802; and proposed Canons, lying over for consideration at the next Convention, 'providing for contingent expenses, and repealing the trial of clergymen.'

A list of 33 Clergymen belonging to the Diocese, and of 55 Lay Delegates appointed to the Convention, (of whom 39 attended) precede the Journal. Eight parishes were unrepresented.

Sermons were preached before the Convention on Wednesday by the Rev. George W. Doane, from *Phil.* i. 27; on Thursday, in the afternoon, by the Rev. Salmon Wheaton, from *Luke* xi. 32, and in the evening by the Rev. Titus Strong, from *Amos* vi. 1.

The abstract of Parochial Reports furnishes the following results:—

Baptisms, (adults 54) 324; Communicants, (died or removed 133, added 268,) 1287; Confirmed, 105; Marriages, 80; Burials, 218; Sunday Scholars, (in 18 parishes) 1493; Bible classes in 8 parishes; 21 Missionary Societies in 11 parishes; Missionary contributions, $2149 85. As usual in all our Dioceses, the "summary is far from being complete." When will our ministering clergy and representatives of vacant parishes render faithful compliance with the positive and reasonable requisitions of the General and Diocesan Canons on this subject? Unkind and inconsiderate adversaries, are ever and anon taunting us with the feebleness and tardy growth of our Zion, and her own friends will not furnish us with the means—we do not say of triumphant refutation—but of modest statement of the truth—a truth which many would be surprised, perhaps not pleased, to learn.

Correspondents.—"Knowing," says one to whom we are indebted for an item of to-day's intelligence, "that you as editors of a weekly periodical, are desirous of procuring all the intelligence relative to the prosperity of our Church, you can," &c., "I take this opportunity to inform you," &c.—We hope others of our friends will be as considerate. Their information will be prized by us, and contribute to the gratification of their fellow Churchmen.

Title "Saint."—Under this heading we find in one of our exchange papers, the following extract from the 'Southern Religious Telegraph.'

"We sometimes hear Christians apply this title to Matthew, Mark, Paul, Peter, &c. and call them 'Saint Matthew,' 'Saint Paul,' &c. To be consistent, ought they not to say 'Saint Daniel,' &c.? By what authority is this title given to Apostles, and some distinguished Christians of that age; and to many wolves in sheep's clothing, in subsequent times? No authority but that of the Popish Church; and it is desirable to obliterate the titles, prescribed by the laws or usages of baptized Paganism."

For ourselves, we are very little solicitous to vindicate or recommend the prefix in question, which we consider a thing wholly indifferent in itself, and cannot regard as any material honor to the holy men whose names it is generally used to grace. But others view it differently, and for good old custom's sake would tenaciously retain what our formularies sanction, and the immemorial practice of the Church recommends. Our contemporary needs to be set right as to the consistency of such persons, and the authority for their practice. They call Paul a "saint," because Paul calls all the Christians of his day "saints;" and it is certainly allowable to consider the Apostle himself as having a right to the title thus generally applied. They do *not* call *Daniel* "Saint," because he was not a *Christian*—not sanctified—made a "saint"—that is, set apart to the service of God in Christ, as his purchased property—in the Gospel covenant. If we had been asked why we *do* call John the Baptist "Saint," and do *not* so call Timothy or Titus, it would have been harder to render a reason; and yet, *custom—immemorial* custom, is even in that case a reason abundantly sufficient in a matter of so small importance.

The Telegraph has a right to ask the question, 'By what authority?' but ought to have known better than to give the answer, 'No authority but that of the Popish Church;' inasmuch as that answer is not true. The practice originated, not with the Romish Church, but in the East; the old Greek fathers very innocently calling Paul ὁ αγιος Παυλος, he having previously called all Christians ἁγιοι. The example of the Greek Church has been followed by every branch of the Church Catholic; each applying some distinctive title of respect to the Apostles, Evangelists, and other holy men who had 'had the rule over them,' whom, in obedience to the Scriptural injunction, they held in 'remembrance,' that they might 'follow their faith, considering the end of their conversation.' The abuse of this custom by the Church of Rome is of late date, and altogether distinct from the origin and extent of the custom itself.

Domestic Missionary Efforts.—Under the head of 'A Voice from England,' the Boston Recorder gives extracts from a letter of the Rev. J. A. James, of Birmingham, England, to the Rev. W. Patton, of this city; having more immediate reference to a tour of observation by the latter gentleman in the west and south-west. After alluding to the efforts of Romanism to gain a firm foothold in these portions of our country, *he* remarks as follows:

"I am deeply in earnest, about this subject. We tell the people in this country that their religious establishment is not necessary either to propagate or to support religion; that the voluntary principle contains an expansive energy—that the cause of truth is more safe, more powerful, more artless and active in the hands of Christian principle, than of state policy. We say to them, let religion alone—leave her to herself—encumber her not with royal armor, but permit her to go forth with her own sling, and wallet, and stones, and her own confidence in God.—Look at America! See what she is doing there, unfostered by state patronage—unaided by state power. But, my brother, if large tracts of your land are abandoned to Popery—if millions of your countrymen are left unsupplied by Protestant teachers—if your Christians have not zeal and liberality enough to send to them their fellow citizens, men after God's own heart, to teach them the right way, our argument is snatched from us, our forts are stormed, our guns are turned after us, and the advocates of establishments will tauntingly echo our appeal, and exclaim, 'Look at America; and for want of a Protestant establishment, see how fast she is becoming a Popish land!'

"The object of your zeal must be your own country—to supply her rapidly-increasing population with able, faithful ministers. Your religious policy must be a *home* policy. Compared with the claims of your own land, the claims of the Heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead. Think what your country is, and especially what she must be; not only for the magnitude of her territory and the multitude of her people, the vastness of her wealth and the greatness of her power, but for the importance of her example. You are supplying a grand experiment both in sacred and secular government. I mean, what is the best way to promote religion and true happiness. You are bringing all social institutions to the test of experience. On your land hang, in a great measure, the future interests of the globe. Hence, the unspeakable importance of your churches concentrating, in a great measure, their religious efforts upon your own country. If it were necessary, in order to supply your people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them.

"These are my deliberate views of the duties of the Christians of America."

Missionary Society,—Diocesan Missions.—The Protestant Episcopal Church in New-York may be proud of her fifty missionary stations,* now provided with her ministrations; but the 'cost,' and need of support to the living preacher who serves at them, must not be forgotten. It is not, it will not be. These stations are the first objects of our care. Other institutions are preparatory and subsidiary; these are primary and indispensable. When benefactions are curtailed or withdrawn from *any* of our treasuries, the Missionary Society should be the last to be relinquished. Justice to the individuals engaged in the service of the Society, if there were no paramount considerations at hand, would at once suggest this; but, that out of the question, the extension of the blessings which the Gospel, dispensed in the Church, confers, must invariably progress or languish, in precise accordance with the character of our missionary efforts. It is proper that we should frequently present this subject to our readers' minds, stirring them up by way of remembrance; inasmuch as the consequences of intermitted liberality in this branch of Christian benevolence, are immediately and severely felt. The Board of Managers at the close of the last year, (October, 1831,) complained of a declension of interest in their good work, on the part of *auxiliaries*. This they believed was indicated by an alarming decrease in the annual receipts, as exhibited at that date. Several important contributions were soon after made, which induced the Board to add, as a postscript to their *report*, the following

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* There are 63 stations on the list of the Society, of which 13 are now vacant.

Hints to Auxiliaries.

At a meeting of the Board of Managers, which took place after the acceptance of [its annual] report, it was stated by the Treasurer that he had received a number of contributions from auxiliaries, which would materially affect the state of his account, upon which the observations made in the first part of the report were grounded. It was deemed necessary, therefore, to give this information, lest the expressions of regret at the decrease of interest in the missionary cause might seem to be without foundation. At the time when the report was drawn up, and when (had there been that *punctuality in the payments made by auxiliaries*, which is so important,) the state of the treasury should have been a true indication of the actual amount raised in the current year, for missionary purposes, there was an apparently alarming decrease in the annual receipts. The reading of the report, however, and the proceedings of the annual meeting, had a decided effect in producing attention to the subject. It was resolved, therefore, by the Board of Managers, that it would be inexpedient to alter the report, and that the proper course would be, to append to it this brief statement, by way of explanation. In concluding it, the Board of Managers would respectfully call the attention of their auxiliaries to the importance of greater punctuality in their annual contributions to the general fund. The state of the treasury for the current year, should be known before the report is drawn up. It is obvious, therefore, that its receipts should be ascertained at least two weeks before the annual meeting. The Board of Managers trust that this intimation will be kindly received, and not only so, but that their constituents will cherish a still deeper interest in the noble cause in which we are all engaged; and that instead of barely obtaining in one year, the amount of the preceding one, they shall have the gratifying statement to make, that under the divine blessing, each year has been far more abundant than the last!

Nova Scotia.—At Lunenberg, N. S., a public meeting was held on the 10th of May last, for the purpose of considering the best mode of expressing the gratitude felt by the congregation of St. John's Church of that place, toward the venerable 'Society for propagating the Gospel in Foreign Parts,' for the important benefits so long enjoyed by means of its aid. Resolutions were adopted, after animated expressions of the high sense entertained of the invaluable labors of the Society, in spreading the light of the Gospel throughout the world. Much interest appeared to be awakened in behalf of a Society so excellent, and which is to be regarded as the parent of all other institutions for promoting the eternal good of mankind, which now adorn the national character of Great Britain. £40 were subscribed in aid of its funds, at the meeting; and this amount subsequently increased to nearly 60*l.*

The resolutions ascribe it to the efforts and fostering care of this Society, principally, 'that the ordinances of religion, according to the rites of the Church of England, have been maintained among them, (in the Colonies, and in St. John's parish in particular,) and the blessings of education largely afforded to the poor, the friendless and the ignorant.' "Cast thy bread upon the waters," is the lesson taught by these proceedings to *our* Missionary societies; after many days it shall be found!

City Mission.—The City Missionary of the Protestant Episcopal Church in the city of New-York, acknowledges the receipt of *one hundred and eighty dollars*, collected at Grace Church, on Sunday last, for the benefit of those persons who have been thrown out of employment by the present excitement respecting the Cholera.

76 *Walker-street. July* 18.

The New-York American of the 16th inst. has the following upon this subject. Every day is adding largely—how largely it would be very difficult to pronounce, to the distress at which it points. No channel for communicating relief can be more fit than the hands of our respected brother, the City Missionary.

A Good Example.—We learn with great pleasure, that upon an intimation from the Rev. *B. C. Cutler*, the City Missionary of the Protestant Episcopal Church, that owing to the interruption of business, many poor and industrious persons were thrown out of employ, the Rector of Grace Church, the Rev. Dr. Wainwright, yesterday stated the fact to his congregation, and without any previous notice, and although the congregation was not large, proposed a collection, which produced $180. Will not other churches do likewise—and especially will not those who have left the city, and whose solicitude about their own safety has tended to produce this distress, feel it especially incumbent upon them to aid largely the subscriptions which, at the public meeting at the Exchange to-day, and, we presume, in most of the churches, will be asked for the relief of the suffering, industrious, but deserted Poor?

Miss Jewsbury's Letters to the Young—Are recommended by the 'Atlas' to the Messrs. Harper for republication. We join heartily in the recommendation. Our readers may remember the startling appeal to parents and guardians, headed "The Lost Spirit," published in our 9th number. Those lines were copied for us from this work.

The Life of Wiclif.—The Boston Recorder has discovered that this work has 'a decidedly sectarian character,' and most sedulously warns his readers to beware of a book in which they will be told that Wiclif was possibly not quite right when he would have meddled with the constitution of the Church of Christ, settled by the Apostles, and handed down through thirteen centuries—that confirmation is a scriptural, ancient and profitable rite—that schism is a sin; and sundry other wicked heresies of the like description. Poison of this kind, our readers may remember, was once suffered to pervert the well-trained sons of orthodox old Yale, and thus the Episcopal Church arose in the New England States. It may do, the Recorder thinks, that 'an Episcopalian should speak thus to men of his own faith;' but it is an unpardonable negligence to allow him the ear of the public generally. Alas! should the good Congregationalists once look at the history of the Church through any other medium than the Ecclesiastical Histories of 'Marsh,' or 'Goodrich,' it might be that they would discover Independency to be a bantling of less than three centuries, and find 'bishops, priests and deacons,' owned by the Church of Christ of every age and clime, until the days of Calvin, as a ministry instituted by Christ and his Apostles! Where, then, would be the 'Platform?' There are some men who measure every thing by their own pocket-rule, and if its few inches are outnumbered, cry out at once, Enormous! Out of all proportion! The author of Wiclif's Life has outgrown our reviewer's measurement, and is therefore pronounced 'not so valuable as generally represented.' Vaughan, the Dissenter, on the contrary, is a man of just his inches; and therefore his two ponderous tomes, as prosing and dry as they are bulky, are 'faithful and satisfactory.' The first they *are;* the last they may be, to a few who read as students, and a few more who read as partizans, but never will be to the public generally. Vaughan deserves his praise, and he has had it; and we would be the last to minish aught from his well-earned meed; but it is idle to institute a comparison between his book, designed for an enduring place on the library shelf, and the parlor and breakfast-room companion of Le Bas. Le Bas could have written such a life of Wiclif as Vaughan has produced; he has shown it in his biography of Middleton: but Vaughan could never have struck out the spirited, racy sketch which charms us in Le Bas' production: and, our Congregationalist critics to the contrary notwithstanding, we assert, (and as they have done no more, take leave to put down our assertions against theirs,) that Vaughan never could have taken the lofty, eagle-eyed survey of the staunch old anti-papist's life and character, which Le Bas has given.

Since the preceding was in type, we have received the June number of the *Eclectic Review*, the accredited representative of the *dissenting interest* in England, edited by Conder, and supported by such contributors as Foster, Robert Hall, Montgomery, and Sir James Mackintosh. We there find the following opinions concerning the work in question.

"Nothing could be more judicious than the choice of the subject for the first volume, nor could it easily have been assigned to more able hands. As a high-churchman, Professor Le Bas has executed his task with creditable impartiality, as well as consummate skill."

"We have been particularly pleased with the ample and explicit manner in which the merits of this extraordinary man [Wiclif] are recognised and brought out by his present biographer, and 'the righteous estimate' of his character as it presents itself to our conceptions 'through the haze and mist of ages,' which here receives so authoritative a confirmation."

"We must take our leave of this volume, with cordially recommending it to all those of our readers to whom Mr. Vaughan's Memoirs are inaccessible, or who, possessing them, wish to have the biographical matter lucidly compressed in an unbroken narrative, very vigorously and beautifully written."

So much for an English Congregationalist's opinion of the book.

LITERARY.

The Office of the Holy Spirit. Four Sermons preached before the University of Cambridge, in the month of November, 1831. *By the Rev.* Charles Simeon, M. A., *Senior Fellow of King's College.* New-York, 1832. Swords, Stanford & Co. 12mo, pp. 103.

The talents of Mr. Simeon are notoriously of no very high order. His apostolical zeal, simplicity, and boldness, long ago placed him in the forefront of the so-called 'evangelical' clergy of the Church of England, and his faithfulness and unwearied diligence have kept him there. But neither depth of thought, nor extensive views, nor fervid eloquence, characterize his numerous productions. They are plain, sound, practical exhibitions of Gospel truth, such as he who runs may read, poured forth from the fulness of an honest and warm heart. In all probability, their general usefulness is enhancedby this mediocrity of excellence. All can appreciate their contents. None can misunderstand, none can pervert. The simple and unlearned can fathom all their depths, while the adversary finds no ambitious flights or originalities of thought or expression, on which to pin his cavils.

Such is eminently the character of the last production of this Christian veteran. It is an unpretending, clear statement, and earnest recommendation of that great branch of the Gospel scheme, which relates to the instrumentality of God the Holy Ghost in our salvation. Except that it is slightly tinged, as all the writer's works are, more or less, with modified Calvinism, it might receive unqualified recommendation as a seasonable, and certainly a useful tract. Its allusions to the existing circumstances of the Church are very happy, and its adaptation to those circumstances not less so.

The four sermons have one text, *Romans* viii. 9. "Now if any man have not the Spirit of Christ."

Who is the Spirit? is the first subject of inquiry. The personality and divinity of the Holy Ghost are then brought under examination. *How* is he the Spirit of Christ? is next asked; and the official agency of the Spirit in reference to the person of Christ, and the plan of redemption, is discussed, by way of answer. A statement of the mode in which the Spirit dwells in the believer, with some remarks on the importance of the recognition of this relation, concludes the first sermon.

The second is occupied in the discussion of the question, Why the follower of Christ must have his Spirit? It is solved by the statement and proof of three propositions: 1. All our faculties are impaired by sin; 2. Unless they are renewed we cannot participate in the redemption which is through the blood of Christ; 3. The Spirit alone can then renew us. Under the first of these divisions, the doctrine of total depravity, is in one or two sentences, rather broadly stated, and rested, among other passages, on *Psalm* xiv. 2, 3; assuming that these verses had original reference to the whole human race, and were so noted by Paul. Ephesians ii. 2, 3, and Titus iii. 3, are also cited in evidence of the totally depraved condition of the Apostle himself, previously to conversion, by a most forced construction of general expressions. Mr. Simeon's clear and accurate statement of the doctrines of renewal and baptismal regeneration have been already given in our columns. In one, and only one instance (p. 40) he inadvertently uses the word "unregenerate," with reference, not to exclusion from the covenant state, but to the want of the renewing influence of the Spirit.

The third and fourth Sermons contain a statement of the operations of the Spirit,—1 In order to our becoming Christ's; 2. In such as are Christ's. The division seems natural, but is unreal, and involves the author in difficulty. *In order to our being* Christ's, he says, the Spirit must 1) convince us of sin; 2) reveal Christ to us as a Saviour; 3) enable us to come to him: *when we are* Christ's, he 1) becomes to us a Teacher; 2) a Sanctifier; and 3) a Comforter. Now, evidently the Spirit is a Teacher to those whom he *convinces of sin*, and to whom he *reveals* Christ as a Saviour; nor is he less both Sanctifier and Comforter to those whom he *enables* to come to Christ. No distinction should be made between his operations at different periods of the Christian life, as though there were a definite boundary line, at which man's relations to the source of spiritual life were changed at once, *in transitu*. From the first dawnings of conviction on the unconverted mind, to the full flood of joy and peace in believing in which the tried Christian receives his earnest of the promises yet in store, the influences of the Spirit, and their effect, differ in degree, not in kind; and any distinction based upon greater or less advancement in the Christian course, must be, like that of our author, merely nominal.

This erroneous arrangement excepted, the work of the Spirit in drawing us to Christ, and building us up in him to the fulness of stature of a perfect man, is excellently stated. Much study of the heart, and familiar acquaintance with all that the Scriptures teach, have qualified Mr. Simeon to teach clearly what he thoroughly understands. There is none of that vague generality which we so often find in writers on this subject; and yet no needless subtlety in minute distinctions, puzzling the simple, and misleading the acute into speculation, where experience and practice should be all in all.

Family Library.—It is not easy for the editor even of a newspaper, to keep up in the rapid race with this compilation. Brace upon brace of goodly volumes come forth in almost weekly succession, and must be straightway read, forsooth, (digesting and remembering out of the question,) that the inspector's brand may be applied in time at all to affect the market. We have heard of the shattered nerves of our fellow laborers in the inspection of tea and tobacco; but they are only required to handle, see, taste, and smell the article; what commiseration does the poor editor deserve, who must fairly swallow the supply destined to appease the cravings of literary appetite in the community which he serves, or else, unfairly pass opinion on unexamined goods!—jesting apart, we have accomplished our task with regard to the four latest volumes of Harper's multifarious series, and are glad to be able to speak favorably in the premises.

No. XXXIII—XXXIV. *Memoirs of Celebrated Female Sovereigns*, By Mrs. Jameson, *Authoress of the "Diary of an Ennuyee;"* 2 vols. pp. 246, 248; is a readable book, in which good use is made of a subject not the most promising. Interest, indeed, the lives of Mrs. Jameson's heroines, from Semiramis down to Catharine of Russia, by no means want. But how to deal justly with such women as Cleopatra, Joanna II. of Naples, Christina of Sweden, and the Northern autocrat just named, with the delicacy naturally to be looked for in a book written by a lady for the use of her sex? and how to give novelty and zest to the hackneyed stories of Cleopatra, Zenobia, Mary Queen of Scots, and 'Bess of glorious memory?' Hard questions, these! Yet, Mrs. Jameson has contributed to give a practical solution; and, with the grace and easy fluency by which the composition of the sex is so eminently distinguished, has told old stories with a happy tact that charms the reader into attention, and so managed the history of bold, bad women, as to leave a strong impression of their ill-deservings, without dropping an expression or an intimation that might sully a maiden's ear, or disgrace a matron's lips. Mrs. Jameson has little pretension to originality or depth of thought. She tells a plain story with facility, and makes neat and appropriate comments with a happy freedom. True to her motto, ("Nous sommes faites pour embellir le monde, plutot que pour le commander,") unpretending assiduity in the discharge of the duties of domestic life, and cultivation of the mind, for the sake of pleasure, rather than of power—of the *good* secured by knowledge to its possessor, rather than its *uses*, are the lessons which she makes example teach.

No. XXXV—XXXVI. *Journal of an Expedition to Explore the Course and Termination of the Niger: with a Narrative of a Voyage down that River to its Termination.* By Richard and John Lander. 2 vols. (engravings and maps,) pp. 384, 338. We have always attributed the popularity of Park's *Travels in Africa*, as much to the character and qualifications of the traveller, as to the interest attending his researches in an unknown region, enveloped for ages in accumulating mists of uncertainty. A man of common mind, and no more, he viewed the men and things with which he came in contact, just as the majority of readers would have viewed them, and describes his adventures with the spirit and minuteness of fire-side narrative. A man of general information, when he travels, sees many things already familiar to him, and says nothing on subjects, which, because they had little or no interest for him, he thinks unlikely to interest his readers. But one who has studied life, not books, and has pursued this study only in his native land, finds all that would be new to his readers, new to him, and notes accordingly. From him we gain an account of a country, *as it is*, not merely of circumstances unobserved by predecessors. The Landers are men of still less cultivation than their unfortunate precursor; though no whit inferior in any of the qualities which give real dignity and worth. Hence we anticipated much pleasure from their narrative. Our anticipations have been surpassed. They tell a story of no small interest, and no few vicissitudes, with manly honesty and simplicity, and considerable life and vigor. In description of local scenery they are often eminently happy; in narrative, though a little verbose, never tiresome: in sketches of character and manners, interesting and successful, because artless and faithful. There is no pretence—no chicanery; they pass themselves for what they are, plain men, honest of head and heart, who tell a tale—

> ——of most disastrous chances;
> Of moving accidents, by flood and field;
> Of being taken by the insolent foe,
> And sold to slavery; of their redemption thence,
> And 'portance in their travel's history;
> Wherein of antres vast, and deserts idle,
> Rough quarries, rocks, and hills whose heads touch heaven,
> It is their hint to speak—"

with open-hearted frankness and truth.

By one feature, these volumes are broadly distinguished from several of their predecessors in the "Family Library," and honorably assimilate with the narrative of the benevolent, pious Park; they are *pure*. The reader sees men buoyant in youth, stout of heart and strong of purpose, looking to their God for strength and support in difficulty, addressing praise to him for preservation, and living among savages in constant remembrance of his all-seeing eye. Would that the learned pruriency, the infidelity of intellectual pride, and the 'philosophical' licentiousness of living, of travellers of high pretensions, might be exchanged for the Christian humility and purity of the uneducated Landers! It is much to say of their work—but it may be done safely—that the parent may place it in the hands of his children, the pastor in his Sunday school library, and be sure that he is imparting knowledge without its sting—intellectual food at once savory and wholesome.

Literary Intelligence.—From our excellent correspondent in London, we are happy to learn that "a complete edition of *all* Archbishop Usher's Works is now printing, at the press, and at the expense, of Trinity College, Dublin, which owes so much to Usher's wisdom and piety at its first organization. The Rev. Dr. Elrington, Regius Professor of Divinity, is editing the works *con amore*."

More than *ninety thousand* of the Rev. Mr. Bickersteth's Tract on Fasting, (noticed by us in a former number,) were sold before the day appointed for national humiliation and prayer.

The Rev. Josiah Allport, M. A., has just completed his translation of Bishop Davenant's celebrated (but now extremely rare) Latin Exposition of St. Paul's Epistle to the Colossians. He has added numerous useful notes, and has succeeded in rendering Davenant's frequently crabbed Latinity, into intelligible English. The translation is in two large 8vo volumes.—*Banner of the Church.*

WASHINGTON COLLEGE COMMENCEMENT.

The Annual Commencement of Washington College, will be held in Christ Church, Hartford, on the 2d day of August.

INTELLIGENCE.

DOMESTIC.

Institution.—The institution of the Rev. Hugh Smith in the parish of Christ Church, Hartford, took place on Sunday, July 8th, in the presence of a large and attentive audience. Morning prayers were offered by the Rev. Mr. Wheaton, the former Rector. The rite of institution was performed by the Bishop, who delivered a very impressive discourse, suited to the solemnity of the occasion. We congratulate the parish on the continuance of that happy unanimity on this occasion, which has heretofore characterized them; and which we cannot but regard as a sure pledge, with the blessing of Providence on the zealous labors of their new rector, of their future prosperity.—*Ep. Watch.*

Clerical Change.—The Rev. John Marshall Guion has accepted an invitation to the Rectorship of Grace Church, Saybrook.—*Ib.*

New Church.—The corner stone of the edifice now erecting for the use of the congregation of St. Luke's Church, Hope, Warren Co. N. J., was laid with appropriate ceremonies on the 23d ult. by the Rev. Clarkson Dunn, of Newton, Sussex Co. After the laying of the stone, in which was deposited a Bible, Prayer Book, &c., the Rev. gentleman performed divine service, and preached from Nehemiah ii. 20,—"The God of heaven, he will help us, therefore we his servants will arise and build."

The walls of the building, which is 38 feet by 50, are already partly carried up, and are expected to be completed in a few weeks. The principles of the Episcopal Church are evidently coming to be viewed with more favor in this county. A congregation is about to be organized in the village of Belvidere, and a church to be erected there in the next summer.

College Record. *University of North Carolina.*—The annual examination of the classes of this institution took place on the 13th to 21st ult., at Chapel Hill. The commencement exercises occupied the whole of Thursday, and are said to have been creditable to the institution.—The valedictory oration was delivered by John H. Parker, of the Senior Class. The graduates were 23. How many of them, we may be allowed to ask, have determined to devote themselves to the service of God, in the spiritual instruction of their fellow men?

The degree of A. M. was also conferred upon the following gentlemen: Rev. James G. Hall, Rev. Jarvis B. Buxton, Rev. William Norwood, Samuel Graham, Messrs. W. J. Bingham, L. Lea, H. B. Elliot, J. L. Taylor, Wm. Seawell, T. S. Hoskins, H. Hulmes, A. K. Barr, L. Thompson, H. T. Clark, J. M. Wright, D. W. Courts, F. W. Harrison and W. Eaton.

Church Scholarship Society.—Notice is hereby given, that the annual meeting of the Board of Directors of the Church Scholarship Society will be held in the College Chapel, on the first day of August next, at 3 o'clock P. M.

At 8 o'clock, P. M. of the same day, a discourse will be delivered before the society in Christ's Church, Hartford, by the Rev. John H. Hopkins, Bishop elect of Vermont; after which the society will hold its annual meeting for the election of officers, and the transaction of other business.

H. Potter, Rec. Sec.

Hartford, July 4, 1832.

Alumni of Washington College.—The second regular meeting of the Association of the Alumni of Washington College, will be holden at the College Chapel, on Wednesday, August 1st, 1832, at 2 o'clock P. M.

The anniversary oration and poem will be delivered before the association, in Christ's Church, at 4 o'clock, P. M. of the same day. The oration, by Mr. Samuel Starr—the poem by Mr. Park Benjamin.

Bishop Moore of Virginia has appointed Friday the 20th inst. to be observed in the parishes of the Episcopal Church of that state as a day of humiliation, fasting and prayer.

Philadelphia.—At a public meeting held in this city, on the 7th inst. Bishop White in the chair, and the Rev. W. T. Brantly, Secretary,

On motion of Alexander Henery, Esq. it was resolved, unanimously, That it is expedient for this meeting to recommend to the inhabitants of the city and county of Philadelphia, a day of fasting, humiliation and prayer, to entreat the God of providence to avert the awful disasters of his righteous judgments.

On motion of Dr. Thomas McAuley, seconded by Dr. G. R. Livingston, it was resolved unanimously, that *Thursday* the 19th inst. be set apart as a day of religious observance in accordance with the foregoing resolution; and that it be recommended to all the churches and congregations in the city and county, to meet on that day in their respective places, to humble themselves before God—to supplicate his mercy—to deprecate his judgments—and to seek the sanctification of the dreaded events of his providence.

On motion of Rev. Mr. Tyng, it was resolved by the meeting, that the Secretary cause the proceedings of this meeting to be printed in the daily and weekly papers in this city. On motion, adjourned.

William White, Chairman.

W. T. Brantly, Secretary.

Episcopal Recorder.

A CARD.

It is not generally known, perhaps, that when St. Peter's Church in Auburn was destroyed by fire, the grave stone of the late Dr. M'Donald was broken in pieces in the falling of the timbers, and like that beautiful edifice, is still in ruins. One of the early pupils of Dr. M'Donald would respectfully propose to the Alumni and Students of Geneva College, and to all others who have at any time been under his tuition, to erect another stone over his grave, or procure a mural tablet to be placed in the new church, as a testimony of the high respect and affection they cherish for his memory. To further this interesting object it is proposed to call a meeting on the subject at the next commencement of Geneva College, under the direction of the Rev. President Mason and Professor Webster.

SUMMARY.

The *Bishop of Calcutta* has nominated the Rev. Josiah Bateman, M. A., of Queen's College, to be his *Chaplain;* he having been previously appointed by the Hon. East India Company to a Chaplaincy in India.—*Atlas.*

Rev. John James Blunt, (author of the History of the Reformation,) has been re-appointed Hulsean Lecturer for the present year, in the University of Cambridge.

Colonization.—The African Repository for May, which has just come to hand, is full of interesting matter. First, an address of the late Mr. Ashmun to the colonists of Liberia, which we hope hereafter to give entire. Next, a meeting of the free people of color, in Charleston, S. C., to devise measures for emigrating to Liberia; James Eden, Chairman, Charles Henry, Secretary.

"The inhabitants," said the Chairman, "invite us to come and possess it, and to erect temples dedicated to the worship of Jehovah, where the injured sons of Africa may enter, and with united voices raise melodious songs of praise to heaven's eternal King." He said that no sacrifice was too great to be made here in order to secure for ourselves and our children the blessings of social happiness in Africa, and concluded by calling on other members of the meeting to express their sentiments.

Charles Henry then arose and said, "Africa, the land of our fathers, although surrounded with clouds of darkness, seems to me to be extending her arms toward us as her only hopes of relief, and calling on us loudly for help—saying, I struggle for light and for liberty, and call upon you by the *manes* of your ancestors, to come to my *help* and your rightful possession. Tarry thou not, but come over and dispel the darkness from your benighted land. Come and inspire us by your example with sentiments of virtue, and with a love of the duties taught by the meek and lowly Jesus. Come and erect altars and light them with the pure fire of devotion, to the only living and true God. Come and enforce the empire of reason, truth, and Christianity over our benighted minds. Be no longer as a sentinel asleep at your post; desert not your own people, and the country of your ancestors." Mr. Henry concluded by submitting resolutions purporting that in the spirit of Christian philanthropy and honorable enterprise, they would emigrate to Liberia, the land of their ancestors; and that they would make application for a conveyance so soon as their affairs could be brought to a close. Several spoke in cordial approbation of the resolutions and declared their readiness to go. Among them, Mr. Pharaoh Moses said that he was at a loss for words to express his feelings. "If you," said he, "who are natives of this country, and have never seen Africa, speak so highly of her, what must I say who have trod the soil—the soil which gave me birth, and where yet live my relation and kindred, from whom by the hand of violence I was torn away and deprived of freedom, which, thanks be to God, I have again obtained; and not only mine, but I have obtained also the liberty of the companion of my life, and that of two children. [Here Moses was so much overcome by his feelings, that he was obliged to take his seat. In sitting down, he said, "I go with you, my brethren. It is a good land."]

The resolutions were then put by the Chair and unanimously carried.

Fifty families in that vicinity are preparing to emigrate. Most of them are well educated, most own property, and many have valuable trades.

From the Repository we learn that the agency of Elliot Cresson, Esq., in England, in behalf of the Colonization Society, is meeting a successful issue. Large audiences listen with interest to his addresses, the columns of newspapers are opened for the defence of colonization, and a general interest is awakening. Francis Rolleston, writing to Dr. Ely, of Philadelphia, on the subject of Mr. Cresson's agency, says it is doing immense good by enlightening and interesting the common people, who have hitherto been uninformed on this subject, and of course indifferent to it. Also by exciting the attention of the influential to the colony of Sierra Leone. It was originally designed to be what Liberia is, but has been perverted to other purposes. The letter of Bishop Meade, of Virginia, to Mr. Cresson, first published in the English Journal and now in the Repository, has been of great service.

* * * * *

The Repository states that of the 170 emigrants, which sailed from Norfolk for Liberia, May 9th, 91 were manumitted slaves, and 99 under the age of 21, a company intelligent, respectable, industrious, and sober. The agent at Norfolk says, "The anxiety of the free people of color to obtain passages to Liberia, is very great. I have no doubt that I could obtain 500 more in sixty days, if they could be taken."

The objects of the society are arresting the attention of the people at the south and drawing out their liberal contributions. A letter from Natchez to the society, says,

"We have raised funds for the transportation of the free blacks residing among us to Liberia. One gentleman has raised on his subscribtion paper, upward of six thousand dollars, in less than a fortnight."

Messrs. A. Campbell and George Hargraves of Augusta, Ga., have each given $500, the receipt of which is acknowledged in this number of the Repository. We observe also that the number of subscriptions on the plan of Gerrit Smith, Esq. amounts to 46. The amount of receipts acknowledged in the Repository for the month of May, is $3493 01.

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of a letter from the Rev. Benjamin Dorr, Rector of Trinity Church, Utica, advising that a box of clothing and other useful articles, of the value of *thirty-eight dollars*, had been forwarded from that place for Buffalo, as a donation from the ladies of that church, to the Green Bay Mission School.

James Swords, *Treasurer*
July 18, 1832. Green Bay Mission Fund.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 19th, from the following persons, viz:—

Rev. W. H. Delancey, D. D.—Rev. John McVickar, D.D.—Rev. Alex. Glennil, *remit.*—F. R. Backus—Rev. —— Carmichael—Rev. William Richmond—D. F. Hess.

RESIGNATION.

By Bishop Ken.

My heart shall humbly, Lord, thy will attend—
Ambitious only, never to offend.
O keep my will meek, ductile, and sedate,—
The same in a serene or stormy state;
O Father, choose what thou would'st have me be,
In danger or secure, enslaved or free;
In consolation, or afflicting grief,
Wealthy, or destitute of all relief;
Give life or death, give health or a disease,—
Success or disappointment, pain or ease,
I 'll welcome e'en desertions when I pray,
Not murmur at denial or delay:
Send persecution, torture, or disgrace,
I gladly will thy bitt'rest cross embrace.
'T is by thy gracious will thy martyrs bleed,
And thy supports their agonies exceed.
Thou, Lord, not I, wilt suffer the distress,
While our two wills in thine, shall coalesce.

I choose, my God! all thou hast predefined;
My very death—its time, place, manner, kind.
I 'll welcome pangs, in which I shall expire:
Christ-like resign'd to die, is my desire:
In thee alone my spirit is at rest;
Thy will be done: Thy will is ever best.
I 'll from my bosom all self-will expel—
Self-will, the fruitful sin which peoples hell:
In the blest saints, in all the hosts divine,
Throughout all heaven, there is no will but Thine!

TIME.

We take no note of time
But from its loss. To give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard aright,
It is the knell of my departed hours:
Where are they! With the years beyond the flood.
It is the signal that demands despatch;
How much is to be done! My hopes and fears
Start up alarm'd, and o'er life's narrow verge
Look down—on what? a fathomless abyss;
A dread eternity! how surely mine!
And can eternity belong to me,
Poor pensioner on the bounties of an hour! *Young.*

For me, O Lord! whatever lot
The hours commission'd bring;
If all my withering blessings die,
Or fairer clusters spring;

O! grant that still with grateful heart,
My years resign'd may run;
'T is thine to give, or to resume;
And may thy will be done!

PRACTICAL.

From the Works of Jeremy Taylor.

GOD'S LONG SUFFERING.

God pardons the greatest sinners, and hath left them on record; and there is no instance on record in the Scripture of the divine forgiveness, but in such instances the misery of which was a fit instrument to speak aloud the glories of God's mercies, and gentleness, and readiness to forgive. Such were St. Paul, a persecutor,—and St. Peter, that forswore his Master,—Mary Magdalene, with seven devils,—the thief on the cross,—Manasses, an idolater,—David, a murderer and adulterer,—the Corinthian, for incest,—the children of Israel, for ten times rebelling against the Lord in the wilderness, with murmuring, and infidelity, and rebellion, and schism, and a golden calf, and open disobedience: and above all, I shall instance in the Pharisees among the Jews, who had sinned against the Holy Ghost, as our blessed Saviour intimates, and tells the particular, namely, in saying that the Spirit of God, by which Christ did work, was an evil spirit; and afterward they crucified Christ; so that two of the persons of the Holy Trinity were openly and solemnly defied; and God had sent out a decree that they should be cut off, yet forty years' time, after all this, was left for their repentance, and they were called upon by arguments more persuasive and more excellent in that forty years, than all the nation had heard from their prophets, even from Samuel to Zacharias. And Jonah thought he had reason on his side to refuse to go to threaten Nineveh: he knew God's tenderness in destroying his creatures, and that he should be thought but a false prophet; and so it came to pass according to his belief: Jonah prayed unto the Lord, and said, I pray thee, Lord, was not this my saying, when I was yet in my country? Therefore I fled, for I knew thou wert a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.' He told beforehand what the event would be, and he had reason to know it; God proclaimed it in a cloud before the face of all Israel, and made it to be his name: *Miserator et misericors Deus:* 'The Lord, the Lord God, merciful and gracious,' &c.

The result of this consideration is, that as we fear the divine judgments, so we adore and love his goodness, and let the golden chains of the divine mercy tie us to a noble prosecution of our duty and the interest of religion. For he is the worst of men whom kindness cannot soften, nor endearment oblige, whom gratitude cannot tie faster than the bands of life and death. He is an ill-natured sinner, if he will not comply with the sweetness of heaven, and be civil to his guardian angel, or observant to his patron, God, who made him, and feeds him, and keeps all his faculties, and takes care of him, and endures his follies, and waits on him more tenderly than a nurse, more diligently than a client; who hath greater care of him than his father, and whose bowels yearn over him with more compassion than a mother; who is bountiful beyond our need, and merciful beyond our hopes, and makes capacities in us to receive more. Fear is stronger than death, and love is more prevalent than fear, and kindness is the great endearment of love; and yet to an ingenuous person, gratitude is greater than all these, and obliges to a solemn duty, when love fails, and fear is dull and inactive, and death itself is despised. But the man who is hardened against kindness, and whose duty is not made alive with gratitude, must be used like a slave, and driven like an ox, and enticed with goads and whips; but must never enter into the inheritance of sons. Let us take heed, for mercy is like a rainbow, which God set in the clouds to remember mankind; it shines here as long as it is not hindered, but we must never look for it after it is night, and it shines not in the other world! If we refuse mercy here, we shall have justice to eternity!

REPROOF.

In public or private reproofs, we should observe circumstances of time, of place, of person, of disposition. The vices of a king are not to be opened publicly, and princes must not be reprehended as a man reproves his servant; but by categorical propositions, by abstracted declamations, by reprehensions of a crime in its single nature, in private, with humility and arts of instruction; and it is against Christian prudence, not only to use a prince, a great personage with common language, but it is as great an imprudence to pretend, for such a rudeness, the examples of the prophets in the Old Testament. For their case was extraordinary, their calling peculiar, their commission special, their spirit miraculous, their authority great as to that peculiar mission; they were like thunder, or the trump of God, sent to do that office plainly, for the doing of which in that manner, God had given no commission to any ordinary minister. And, therefore, we never find, that the priests did use that freedom, which the prophets were commanded to use, whose very words being put into their mouths, it was not to be esteemed a human act, or a lawful manner of doing an ordinary office; neither could it become a precedent to them, whose authority is precarious and without coercion, whose spirit is allayed with Christian graces and duties of humility, whose words are not prescribed, but left to the conduct of prudence, as it is to be advised by public necessities and private circumstances, in ages where all things are so ordered, that what was fit and pious amongst the old Jews, would be uncivil and intolerable to the latter Christians. He also that reproves a vice, should also treat the persons with honors and civilities, and by fair opinions and sweet addresses place the man in the regions of modesty, and the confines of grace, and the fringes of repentance. For some men are more restrained by an imperfect feared shame, so long as they think there is a reserve of reputation which they may secure, than they can be with all the furious declamations of the world, when themselves are represented ugly and odious, full of shame, and actually punished with the worst of temporal evils, beyond which he fears not here to suffer, and from whence, because he knows it will be hard for him to be redeemed by an after game of reputation, it makes him desperate and incorrigible by fraternal corruption.

A zealous man hath not done his duty, when he calls his brother "drunkard" and "beast;" and he may better do it by telling him he is a man, and sealed with God's Spirit, and honored with the title of a Christian, and is, or ought to be, reputed as a discreet person by his friends, and a governor of a family, or a guide to his country, or an example to many, and that it is a huge pity so many excellent things should be sullied and allayed with what is so much below all this. Then a reprover does his duty, when he is severe against the vice, and charitable to the man, and careful of his reputation, and sorry for his dishonor, and observant of his circumstances, and watchful to surprise his affections and resolutions there where they are most tenable: and men will not be in love with virtue whither they are forced with rudeness and incivilities; but they love to dwell there where they are invited friendly, and where they are treated civilly, and feasted liberally, and led by the hand and eye to honor and felicity.

LETTER FROM THE REV. MR. HERVEY,

Rector of Weston-Favel, to Mrs. W——, of Bideford.

Dear Mrs. W——, I find very considerable and very alarming changes have happened in your town, since my removal into Northamptonshire. Business has been resigned for the inactivity and silence of the tomb. All the gay prospects of youth have been exchanged for the awful solemnities of death and eternity. A seat even in the august senate of the nation has been quitted for a dwelling in the dust, and a society with creeping things.

Is not this a providential admonition to teach us, that here we have no continuing city; that we are strangers and sojourners below; that we also must quickly go hence and be no more seen. If, in the house we inhabit, we should see the walls give way, hear several of the rafters crack, and observe some of the principal beams breaking asunder, should we expect to make any long abode under such a roof? Should we not be apt to say to ourselves and our family in the language of the prophet, "Arise and depart, for this is not our rest?" And shall we not say the same to our hearts and to our affections, when we perceive relatives, friends, and neighbors, dropping by our side, and carried to their long home?

Does not this call upon every survivor to set the soul in order, and get all ready against the approach of his own change? Since we walk upon the brink of the grave, and may this very day fall into it; sure we should act like wise virgins; sure we should see that our loins are girded about, our lamps trimmed, and our lights burning. Is there a care, is there a business, of equal, of comparable importance?

Should you ask what is my preparation for my latter end and final state? I answer, it is Jesus Christ. When our interest in him is secured, we are prepared to live, and need not be afraid to die. What saith our Lord to his true disciples: "Nothing shall by any means hurt you," no, not the King of terrors, nor that inevitable stroke which shall dissolve your mortal frame.

It is a most encouraging, comfortable word, which our Saviour speaketh by his prophet, (Hos. xiii. 14.) "O death! I will be thy plagues; O grave! I will be thy destruction!" O death! my bitter and meritorious passion shall make a perfect atonement for sin, and thereby pluck out thy sting, disarm thee of thy noxious power. O grave! my final appearance and almighty command, shall rescue my people from thy confinement, and enable them to triumph over thee by a joyful resurrection.

We see old Simeon departing from the world in peace, he takes a final farewell of all sublunary things without reluctance and without fear. Now what is it, that emboldens the good old man in this last and solemn scene? Whence this uncommon courage upon entering the valley and shadow of death? His eyes have seen the Lord's Christ. He has seen the sufficiency of Jesus for his complete salvation, and seen also his own personal title to the Saviour's merits. This takes away the terrors that usually attend dissolution. This renders the grave a place of sweet repose, "a haven where he would be!"

Happy they who have overcome the dread of their last enemy through the blood of the Lamb! To them each revolving day will be delightful, and the last concluding day of their lives not unwelcome. They also are the *holy persons.* They love the Redeemer who hath done so great things for them, and it will be a grief at heart to offend him,—the desire of their souls to please him. They look upon themselves as heirs through the righteousness of Jesus, of a blissful immortality. And how sordid are the pleasures of sin, how vain the pomps of the world, when compared with their everlasting inheritance. They have the best of foundation for patience under all afflictions, because they know that these light afflictions are but for a moment: that ere long the grave will open her friendly gates, where they shall lie down in peace, "and their flesh shall rest in hope."

I have room only to add my best wishes, that you, dear Mrs. W——, may be endued and animated with such a faith, a faith by which you may have joy in life and triumph in death. And the only favor which your spouse and you can add to all your past kindness, is, to beseech the Father of everlasting compassions, that to me it may be given thus to live.

I am, dear Madam, your affectionate
Friend and Servant,
J. Hervey.

RELIGION OF FEAR.

Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws and contradiction to its spirit, that conscious they have more to fear than hope from its truth, they are never able to contemplate it without terror. It haunts their imagination, instead of tranquillizing their hearts, and hangs with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their troubles, is itself their greatest trouble, from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumult of conscience force them back upon religion. Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasures of sin, nor the peace of piety. Is it surprising to find a mind thus bewildered in uncertainty, and dissatisfied with itself, courting deception, and embracing with eagerness every pretext to mutilate the claims, and enervate the authority of Christianity, forgetting that it is the very essence of the religious principle to preside and control, and that it is impossible to *serve God and Mammon?* It is this class of professors who are chiefly in danger of being entangled in the snares of infidelity.—*R. Hall.*

DEVOTIONAL.

THE IDEA OF GOD.

Our Saviour directs us, when we pray, to call God "our Father," and of course, to think of him as being all which that name implies. And it implies, as he teaches us in another place, that he is more ready to give good things to them that ask him, than we, "being evil," are to give good gifts to our children.

This view of God seems to be necessary, in order to acceptable prayer. We must view him as one who delights in doing good—in conferring benefits—and not only so, but as "the Father of lights, from whom cometh down *every* good and perfect gift." It is his very nature to delight in doing good, and we must conceive of him accordingly. And not only thus; but we must say, "*Our* Father." We must regard him as sustaining this paternal relation to us, as individuals; as being more ready to bestow good things on *us*, than earthly parents on their children. This is the very purport of our Saviour's instructions. It will not answer our purpose to believe that *some* may ask and receive; for God is ready to give good things to *some*, if they will ask him. Such a thought concerning God will not enable us to ask in the spirit which Christ requires. We need to feel that we, ourselves, are called upon to ask; that the promise is to *us*, that if *we* ask, *we* shall receive. And for this purpose, we need to feel, that God is *our* Father, and that, therefore, he is to *us* the proper object of filial confidence. When our Saviour teaches us what words we ought to use, he certainly means to require of us, the thoughts and feelings which those words express. The first thing we are to say, when we address him, is, "Our Father." We are to commence prayer, then, with this filial confidence in God,—regarding him as ready to supply all *our* wants.

Are there any who ought not to offer this prayer? The question is not, whether there are any who never will offer it, but whether there are any who ought not—who would do wrong if they should. Impenitent men sometimes attempt to excuse their neglect of prayer, by saying they dare not pray, lest their prayer should be sin. Are we to believe that this excuse is just with respect to some of them? The question is not, whether it would be wrong for them to go through the *form* of prayer without its spirit, but whether, praying *as our Saviour directs*, they, or any of them, would do wrong. The question admits but one answer. It must be the duty of all men thus to pray.

Are there times when such prayers ought not to be offered? Is it only now and then that God is a proper object of such an address? Or are there times in the history of an individual, in which he would do wrong and displease God, if he should offer such prayers, in such a spirit? There can be no doubt on this point. It is certainly not only allowable, but an imperious duty, for all men, at all times, thus to "draw near unto God." "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."

Is it supposable that, in order to pray, we must embrace an error concerning God? Can it be, that our Saviour, in teaching us to pray, has taught us to express views of God, which have no foundation in truth? It were blasphemy to think it. Our Saviour calls upon all men, at all times, in all circumstances, to address God as their Father, and he requires each one of them to pray, believing that God is more ready to give good things to *him*, than sinful men are to give them to their children. It is true, then, that God is, without exception of time, place, circumstance, or person, such as our Saviour requires us to regard him when we pray.

What do we mean, when we speak of the *immutability* of God? Not that God is supremely *wilful;* not that, having resolved to do a thing, he will exhibit an unconquerable *obstinacy* in adhering to that resolution; but that we may always depend upon finding him whatever he requires us to believe that he is. In relation to the subject before us, the doctrine is, that his intelligent creatures on earth may, any of them, without respect to time, place, or circumstance, trust in him as their heavenly Father, without the least danger of disappointment. Nay, more. It teaches that this always is, and always must be, their indispensable duty, and if they fail to do it, their failure is sin. Without the thought that God is my father, ready, as Christ has declared him to be, to hear *my* requests and supply *my* wants, my idea of God is incomplete—is erroneous. And by clinging to that error, I shut myself out from the blessedness of his children; for the relations of father and child are inseparable, and if he is not my father, then I am not his child; but the moment my heart owns him as my Father, and submits to him, and loves him, and trusts in him accordingly, at the moment when "Abba, Father," becomes the most natural expression of my views of God—I may not think in so many words that I am his child, but I feel that I have a Father who is in all that I can desire, and that in having *him*, I have all that I can need. And when I find myself thus, I am not to think that a change has taken place in God, and that he is now willing to do that for me which he was before unwilling to do. The change is in myself. I have now acknowledged what was always true, and taken the place where I ought always to have been.

But may any impenitent sinner whatever, at any time, thus rely upon it that God is his Father?—He not only may, but ought. He thinks dishonorably of God, and feels as he ought not toward God, till he does. But, be it remembered, in admitting such views of God into his mind, he ceases to be an impenitent sinner, and an enemy of righteousness. To have confidence in him whose "name is holy," is to have confidence in holiness itself; for God cannot be conceived of, much less loved and trusted, as something separate from his essential attributes. To love God, then, is to love his attributes, and to trust in him, is to trust in them as excellent, and to desire the image of them for our own character. There is nothing dangerous, therefore, in the doctrine that every impenitent sinner ought at once to pray, just as our Saviour has taught us to pray; nor in the doctrine that, adopting the views implied in that prayer, he would adopt correct views; and that, indulging the expectations to which he is invited by that prayer and the accompanying instructions, he would not be disappointed.

What glorious encouragement is here, for every one who wishes to be holy! Whether he finds, or hopes he finds, in himself some of the fruits of holiness already, or whether he finds in himself nothing but "only evil, and that continually," here is placed before him, "an open door, which no man can shut." Here he can find reason for rejoicing with exceeding joy; for the mighty God, who can cleanse from all sin, and who can fill with all spiritual strength and blessedness, is to him all that the word **Father** implies. And even if the aspirant for holiness, from conscious guilt, shrinks back from the honorable title of a child of God, yet even there the promise meets him,—carefully worded to meet his very frailties; "how much more shall your heavenly Father give the Holy Spirit to *them that ask him.*" Go to him; and know that *by asking*, as Christ teaches you to ask, viewing God as your Father, you place yourself within the circle of the promise; and if you are "without strength," know that the Holy Spirit is the very blessing promised.

Christian, for how much would you consent to part with such a Gospel? For how much would you give up your confidence in it, as the truth of God? Laying aside for a moment the thoughts of your own interest in it, and considering the Gospel only as a way of salvation for those whose conversion you desire,—on what terms would you consent to have it altered, and to be sent to your sons and daughters, who are still in their sins, with an exhortation to the performance of some duty, the result of which is uncertain? How would your heart feel, if forbid to carry them the glorious Gospel we have been contemplating, and sent to them with a message from God, bidding them engage in a course of efforts, which might end in their conversion, or might not? It would seem impossible that any one could bear the thought.

Vt. Chronicle.

VARIETIES.

THE CHRISTIAN TRAVELLERS.

We have no ordinary gratification in laying before our readers the following beautiful passages, out of the simple and highly interesting narrative of the Landers; now just issued in Harper's Family Library. They were marked for our paper some time since, but necessarily excluded until now by other matter.

Sunday, April 25.—There are periods and seasons in our lifetime, in which we feel a happy complacency of temper and an inward satisfaction, cheerfulness, and joy, for which we cannot very well account, but which constrain us to be at peace with ourselves and our neighbors, and in love with all the works of God. In this truly enviable frame of mind I awoke this morning, to proceed onward on horseback; it was a morning which was fairly entitled to the epithet of "incense-breathing;" for the variety of sweet-smelling perfumes which exhaled, after the rain, from forest flowers and flowering shrubs, was delicious and almost overpowering. The scenery of to-day has been more interesting and lovely than any we have heretofore beheld. The path circled round a magnificent cultivated valley, hemmed in almost on every side with mountains of granite of the most grotesque and irregular shapes, the summits of which are covered with stunted trees, and the hollows in their slopes occupied by clusters of huts, whose inmates have fled thither as a place of security against the ravages of the *war-men* that infest the plains. A number of strange birds resort to this valley, many of whose notes were rich, full, and melodious, while others were harsh and disagreeable; but, generally speaking, the plumage was various, splendid, and beautiful. The modest partridge appeared in company with the magnificent Balearic crane, with his regal crest; and delicate humming-birds hopped from twig to twig, with others of an unknown species; some of them were of a dark, shining green; some had red silky wings and purple bodies; some were variegated with stripes of crimson and gold; and these chirped and warbled from among the thick foliage of the trees. It is the contemplation of such beautiful objects as these, all so playful and so happy,—or the more sublime ones of dark waving forests, plains of vast extent, or stupendous mountains,—that gives the mind the most sensible emotions of delight and grandeur, leading it insensibly

"To look from nature up to nature's God."

For myself, I am passionately fond of them, and have regretted a thousand times over, that my ignorance incapacitates me from giving a proper representation of them, or describing the simplest flower that adorns the plains, or the smallest insect that sparkles in the air. This consideration gives me at times many unhappy reflections, although my defective education arose from circumstances over which my boyhood had no control. * * * * *

Divine service was performed in the course of the day, as usual; and this is a duty which to persons in our situation is inconceivably pleasant. It renders us happy and resigned in the midst of our affliction, refreshing our confidence in the all-protecting arm of that beneficient Being who is the author and disposer of our destinies, and in whom alone, thus widely separated from home and kindred and civilization, the wanderer can place his trust.

RECEPTION OF THE GOSPEL.

In the discharge of my ministerial duties, I meet with various classes of persons whose conduct deeply grieves me. There are the ignorant, thoughtless multitude, who, like Gallia, "care for none of these things." Say what I will, no impression remains: I am speaking to stocks and stones. Others, however, both hear and remember; but it is only to scoff, to take offence, to revile and persecute. This sometimes annoys me much: but it is better that they should do this than remain so utterly unmoved: their anger and reviling is often a token for good; for it shows that the word takes hold on their consciences. Some again appear to embrace the Gospel, but they dishonor it by their conduct. And lastly, there are not a few who come very regularly to hear me: they take delight in attending on my ministry; but now I see there are none over whom I *should* so deeply mourn: for they honor *me* at the expense of *my Master;* and there are none from whom I ought to turn away with such loathing and disgust. For I come to win a bride for my King, "that I may present them as a chaste virgin unto Christ;" but lo! they lavish their wanton caresses upon *me;* and the bride I would bring home to my Master and my friend, uses all her arts to seduce me with adulterous blandishments, to concur in dishonoring Christ, "whose I am and whom I serve." And shall *I* discover this, and not rend my garments with indignation and anguish? shall I consent to and endure it? What would this be, but such adultery as is treason too? Should we not think of these things, my brethren, whenever we are tempted to seek for popularity?—*Thoughts in Retirement.*

VALUE OF MERE INTELLECTUAL ATTAINMENTS.

Cardan.—The name of Cardan is famous in the history of Algebra. He was born at Milan in 1501, and was a man in whose character good and ill, strength and weakness, were mixed up in singular profusion. With great talents and industry, he was capricious, insincere, and vainglorious, to excess. Though a man of real science, he professed divination, and was such a believer in the influence of the stars that he died to accomplish an astrological prediction. He remains, accordingly, a melancholy proof, that there is *no folly or weakness too great to be united to high intellectual attainments.*

Playfair.

CHOICE SERMONIZING.

Of all the *spiritualizing* that I remember to have encountered amid the diversified gifts and accomplishments of those who undertake to expound Scripture, the following instance is the most eccentric, racy, and unique. The writer was one among the privileged number that witnessed this rare display of biblical research and of mental acuteness. The event is not so ancient as to have escaped in any degree his memory, nor so remote in place, as to be devoid of testimony other than his own. Many living witnesses can attest the fact. The preacher took for his text, Exodus iv. 2, 3, 4—"And the Lord said unto him, What *is* that in thine hand: And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand." Upon hearing this text I thought we were about to have a learned disquisition upon the divine legation of Moses; and instantly the ponderous volumes of Warburton on that subject rose before my mind, and I began to tax my memory for such facts and reasonings as might best assist me in holding the thread of the discourse. My expectations were the more excited from the fact that I had frequently heard the same preacher expatiating on the benefits of Hebrew, Greek, and Latin, in a strain which would have induced one to believe that he was master of these ancient tongues. But alas! I now apprehend that he is acquainted with no language, for surely it would not have been requisite for him to go farther than his mother tongue to find a more rational exposition of the passage than the one which he selected. But to keep my readers no longer in suspense I proceed to report fairly and faithfully the plan of his sermon. 1. The rod in the hand of Moses, represents duty, which taken up and performed is a useful staff. 2. When laid down and turned into a serpent, it represents duty omitted, and laid aside. 3. When taken up again, it is again changed into a rod, or staff. Some of the duties enumerated were *Prayer, Baptism, and the* Lord's *Supper.* I confess I was at a loss to conceive how *baptism*, whether taken up or laid down, could be justly represented by any thing of the snaky kind. Still more was I staggered at the intimation respecting the Lord's *Supper.* Can the Lord's Supper be converted into a loathsome reptile by being omitted? Besides, here appeared to me another difficulty. Baptism as a duty is *once* taken up, and only *once.* How is it to be laid aside? If it should be said that it is laid aside by those who have never taken it up, then according to the sermon it always continues a serpent to such. But do we approach the commands of Christ, and handle them as we would handle a snake? It seems to me that the enlightened heart *runs* the way of God's commandments, which would hardly be, if there was a constant dread of treading upon a serpent. I was grieved that the time of immortal souls should be wasted with such sorry trifling. The ministerial character has my unfeigned respect; and I am aware that there are thousands to be found, who would feel as much disgust as I did at the *pompous nothing* which was held forth to edify the saints on the occasion above named; but with all due allowance I cannot *see how the* people can endure to be practised upon in this manner. Let it be remembered, that the preacher referred to is not one of those plain, humble, unpretending ministers, who set up no claims to learning, except that which they have derived from the Word of God, in the school of Christ, and who are to be honored for the zeal and discretion with which they set forth simple Gospel truth; but he is one of those who, in appearance at least, has been up to the pierian spring. Truly he must have had a shallow draught, but still enough to injure the brain.—*Christian Index.*

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